

ON  
THE REVISION  
OF THE  
ENGLISH VERSION  
OF THE NEW TESTAMENT

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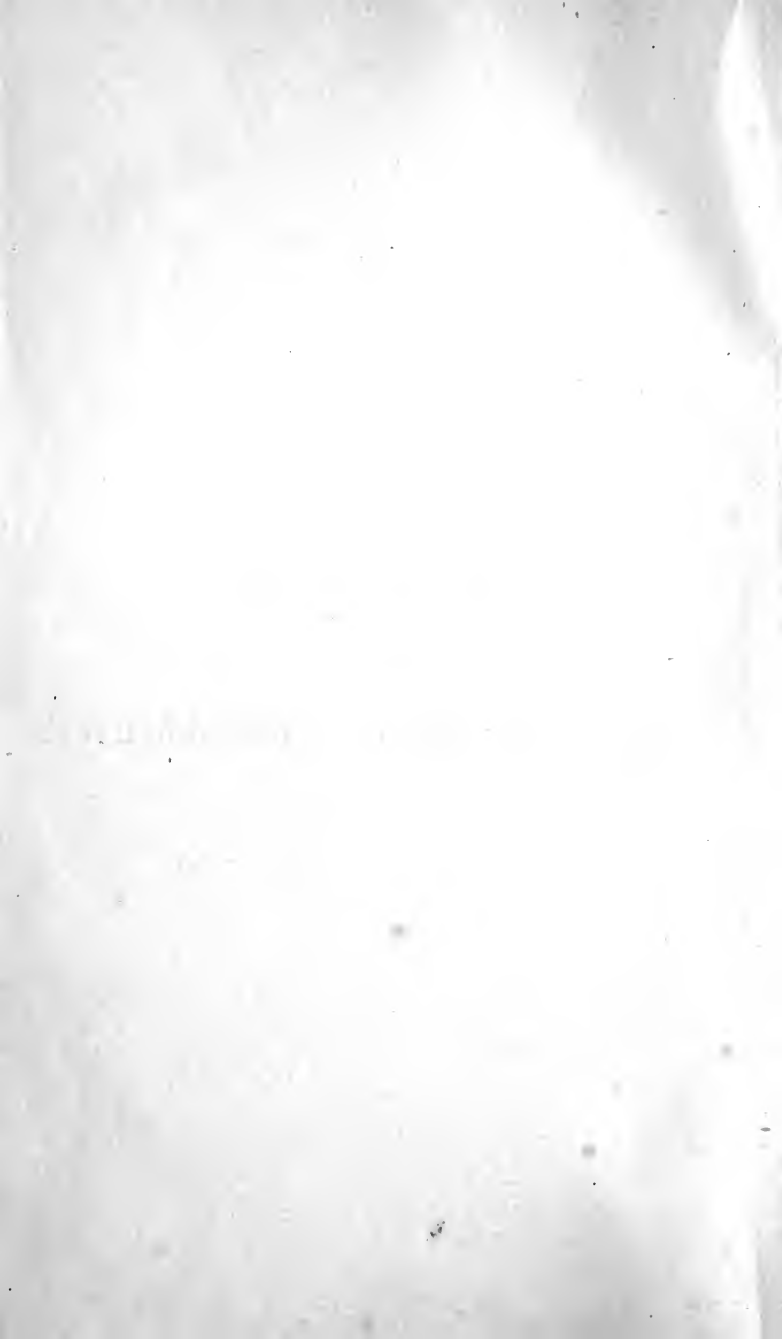
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REVISION

OF THE

ENGLISH NEW TESTAMENT.



CONSIDERATIONS  
ON  
THE REVISION  
OF THE  
ENGLISH VERSION  
OF THE  
NEW TESTAMENT.

✓  
BY  
C. J. ELLICOTT, D.D.  
BISHOP OF GLOUCESTER AND BRISTOL.

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TO THE MEMORY  
EVER FRESH, AND EVER TO BE HONOURED,  
OF  
WILLIAM TYNDALE,  
OF  
GLOUCESTERSHIRE.



## P R E F A C E.

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THE following work is written to supply a need which, at the present time, may be felt by many. We seem to need a Hand-book, which, in an easy and popular manner, and yet, at the same time, with reasonable accuracy, might put before us the whole subject of the Revision of the Holy Scriptures.

This work aspires to be such a Hand-book in reference to the New Testament. It has two main objects—*First*, to give the general reader that competent knowledge of the subject which may enable him to enter into the present movement with interest and intelligence. *Secondly*, to place on record some experiences that were acquired by the writer, when engaged with others in an attempt to revise some portions of the Authorized Version of the New Testament. Such experiences, it is humbly believed, will be found useful at the present time, and may be perhaps permitted to minister some guidance to individual scholars who may be called upon to take part in the Revision now recommended by Convocation.

These are the two objects of the present work—to place generally before the reader the work that has to be done, and also to offer to those who may be actually engaged in it, some few hints as to the mode of carrying out the work.

It is proper to state that the work has been composed in the midst of many other pressing duties and occupations ; and that hours, snatched from daily work, or secured before the day's duties could commence, are all that have been at the disposal of the writer for the compilation of these notes and considerations. It is hoped that no serious inaccuracies will be found on the pages that follow, but it is frankly owned that the work has been written promptly,—for the need seemed real,—and that it has been written concurrently with some of the events to which it alludes. It was commenced a short time after the first meeting of Convocation this year, and it was concluded shortly after its second meeting. The time has thus been limited ; but if the book was to do any good, or to exercise any useful influence, its publication could not have been longer delayed.

It does not seem necessary to make remarks on any part, except on the samples of revision that have been, somewhat courageously, submitted to the judgment of the reader. Great care has been bestowed upon them, but, it is felt very honestly, that they themselves will probably disclose departures from principles that may have been urged a few pages before. It must be so. The individual reviser is always liable to subjective influences that give a tinge to his judgment when the special passage is under his consideration ; and the

present reviser cannot dare to hope that he himself, even in these few chapters, has proved to be free from them. So the passages are given honestly as samples, and nothing more; not as the writer's ideal of a true revision, but as the best exemplification he could give of his own rules.

The critical scholar is thus asked kindly to pass his judgment on these passages, as being what is here specified, and as claiming to be nothing more.

This small volume is now offered to those who are interested in the subject of Revision, and also, with all humility, is placed before the Church at large, as a small effort in a great cause that will soon largely occupy the thoughts, and, it is hoped, will receive the prayers of all earnest and devout readers of the Holy Bible.

May the blessing of God rest on the great and holy cause; and, if it be not presumptuous to add the words, may it also be vouchsafed to this contribution to the general subject, humbly offered by one whose heart, at any rate, is thoroughly in the cause and in the work.

C. J. GLOUCESTER AND BRISTOL,

*London, May 23, 1870.*

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ERRATUM.

Page 130, line 16, for *four*, read *five*.



# REVISION

OF THE

# ENGLISH NEW TESTAMENT.

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## CHAPTER I.

### INTRODUCTION.

ON the 10th of February in the present year the following resolution, proposed by the Bishop of Winchester and seconded by the writer of these pages, was carried unanimously by both Houses of the Convocation of Canterbury, viz. :—“ To report upon the desirableness of a Revision of the Authorized Version of the Old and New Testament, whether by marginal notes or otherwise, in all those passages where plain and clear errors, whether in the Hebrew or Greek Text originally adopted by the Translators, or in the translations made from the same, shall, on due investigation, be found to exist.” Recent movement in the question.

That such a resolution will in due time be followed by systematic and organized effort in the actual work of revision can hardly be doubted. The general tone of the discussion, the prevailing unanimity, though not without a

full recognition of the difficulties that surround the question,<sup>1</sup> the deepening interest in the subject that has already shown itself, the expressions of public opinion in the leading journals,<sup>2</sup> all point to one certain issue,—that ere long the serious and responsible work of revision will actually be taken in hand. We are the more confirmed in this view when we take fairly into consideration,—first, the circumstances under which the subject has been brought forward, and secondly, the partially forgotten fact that we are now only resuming a discussion which seriously occupied public attention twelve or thirteen years ago, and which was only then suspended owing to a sort of general feeling that we had hardly at that time the men or the materials forthcoming for an immediate commencement of the work. There was, however, a sort of tacit agreement that, whenever in God's

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<sup>1</sup> The difficulties and leading objections were stated both by the Bishop of Winchester and the Bishop of St. David's. The latter, with his usual acuteness, gave prominence to the only objection, which, as will be seen below (see Chap. VII.), has any real weight—viz., that such a revision might involve the necessity of continual revisions. The Bishop, however, fully supported the resolution, and expressed his belief that a judicious revision would be a great advantage both in regard of the public and private reading of the Scriptures. See the report in the

*Guardian* for Feb. 16, and in the *John Bull* for Feb. 12, p. 170.

<sup>2</sup> A leading article of some importance will be found in the *Times* for Feb. 18. Various letters have also appeared in the same paper, some of considerable ability and cogency of argument—e.g., on Feb. 26, by Dr. Scott, and by a "Hertfordshire Incumbent," on Feb. 21 and March 10, and by "Anglicanus" on March 9. The views of Dissenters are well expressed in an article in *The Freeman* for Feb. 18, p. 133; and certainly deserve attention.

providence a fresh call should seem to be addressed to us, that call should be humbly and reverently attended to, and the discussion resumed.<sup>1</sup> That call has certainly been made, and the time, as many reasons would seem to suggest, is not only ripe but convenient for a further consideration of the question, and even for the commencement of the important work. Let us shortly consider both the circumstances of the present call, and the general aspects of the former discussion of the subject, as far as they may throw any light upon our present position and our hopes of further advance.

Now, in the first place, it can hardly be denied that the call to reconsider the subject has been made from a very unexpected quarter. No one, except those who very closely observe the directions and librations of modern religious thought, could have expected that a resolution, such as we have already referred to, would have been proposed in the Convocation of the Province of Canterbury, and, when proposed, so readily and even joyfully accepted.<sup>2</sup> It might have been said *à priori* that the way in which the question

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<sup>1</sup> No better instance can be given of the prevalence of this feeling at the time than the general design and expressions of the revision of St. John's Gospel and several of St. Paul's Epistles by *Five Clergymen*, the first edition of the first part of which appeared in 1857. The writers state clearly in their introductory preface that they were doing their present work more by way of giving

a sample of the manner in which they believed revision ought to be performed, than of preparing themselves formally to undertake the great work. See *Preface to Revised Translation of St. John*, p. ii. sq.

<sup>2</sup> The manner in which the message from the Upper House directing the appointment of a joint Committee was received by the Lower House, may be regarded as very dis-

had been disposed of thirteen years ago supplied but little hope that it would have received better treatment at the present time. As the contrast is instructive, we may devote a few sentences to a short notice of what took place in Convocation in reference to the subject of revision when the question was last formally brought forward.

On Feb. 1, 1856, notice was given by Canon Selwyn that a petition would be proposed to the Upper House of Convocation requesting them to take into consideration an Address to the Crown, praying Her Majesty to appoint a Commission for receiving and suggesting amendments in the Authorized Version of the Scriptures. The notice, it must be confessed, was rather wide and ambitious,<sup>1</sup> and, not

Earlier proceedings in Convocation.

tinctly showing how much, in the thirteen or fourteen silent years that have elapsed since the subject was last discussed, the whole question has ripened in the general minds of Churchmen. See the *Guardian* for Feb. 16, p. 198.

<sup>1</sup> The exact terms of the notice of motion were as follows:—

“To propose a petition to the Upper House requesting His Grace and their Lordships to take into their consideration the subject of an address to the Crown, praying that Her Most Gracious Majesty may be pleased to appoint a body of learned men well skilled in the original languages of the Holy Scriptures—

“To consider such amendments of the Authorized Version as have been already proposed, and to receive suggestions from all persons who may be willing to offer them.

“To communicate with foreign scholars on difficult passages when it may be deemed advisable.

“To examine the marginal readings which appear to have been introduced into some editions since the year 1611.

“To point out such words and phrases as have either changed their meaning or become obsolete in the lapse of time,—and

“To report from time to time the progress of their work, and the amendments which they may

improbably, found but moderate favour at that time among the members of Convocation. It had attracted, however, some attention, and in the July of the same year was alluded to by Mr. Heywood in his speech on this subject in the House of Commons.<sup>1</sup> In the February of the following year it reappeared, but in a more modest and practical form.<sup>2</sup> The original motion was withdrawn, and the request limited to the appointment of a joint Committee of both Houses, which was to be empowered to deliberate on the improvement of the Authorized Version, and to publish the results of their inquiry. But even this proposal, moderate as it was, failed to secure general assent even on the part of those whose knowledge of sacred criticism and exegesis might have been supposed likely to predispose them to a

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be prepared to recommend." See *Journal of Convocation for 1856*, Vol. II. p. 92.

The subject of the marginal readings referred to in the fourth clause was noticed, but very briefly, three years later in the Upper House. See *Chronicle of Convocation for 1859*, p. 251 sq.

<sup>1</sup> On July 22, 1856, Mr. Heywood moved an Address praying the Crown to issue a Royal Commission (1) to consider amendments that had been proposed in our present Version; (2) to receive suggestions from those willing to offer them; (3) to point out errors and obsolete words, and to report accordingly. The motion

was opposed by Sir George Grey and withdrawn. See *Hansard's Debates* (3rd Series), Vol. CXLIII. p. 122.

<sup>2</sup> The amended proposal was as follows:—

"To request the Upper House to take into consideration the appointment of a joint Committee of both Houses to deliberate upon the best means of bringing under review the suggestions made during the two centuries and a half for the still further improvement of the Authorized Version of the Holy Scripture, and of publishing the results of the inquiry." See *Journal of Convocation for 1856*, Vol. II. p. 362.

favourable consideration of the movement. Though the subject had been abundantly discussed in the leading periodical literature of the day,<sup>1</sup> and could in no way be considered as new either to the Church or the country, still it was more than the conservatism of the House was then able to accept. An amendment was placed on the notice-board by Canon Wordsworth,<sup>2</sup> which still further limited the proposal by the provision that alterations that might be recommended were not to appear in the text but only in the margin. The *coup de grace* was given by Archdeacon Denison, who added a further amendment to the effect that it was not desirable to give any encouragement to any

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<sup>1</sup> Of the many articles that appeared at the period referred to, or shortly before it, we may specify those which deserved, and received, considerable attention, and certainly produced some effect at the time—viz., *Edinburgh Review* for October, 1855, Vol. CII. p. 419 sq.; *Christian Remembrancer* for Dec. 1856, Vol. XXXII. p. 451 sq.; *Westminster Review* for Jan. 1857, Vol. XI. p. 134. In the interval between that period and the present time, the articles have been very few; we may, however, specify *Edinburgh Review* for Jan. 1865, p. 104 sq., in which the subject is discussed in an easy and readable article, apparently by a writer of known reputation. The leading treatises that appeared about the time referred to will be found

noticed in an excellent article by Professor Plumptre in Smith's *Dictionary of the Bible*, Vol. 111. p. 1680.

<sup>2</sup> The amendment was as follows:—

“That as to the question which has been brought under the notice of this House concerning the Authorized Version of the Holy Scriptures, it is not desirable to countenance any efforts to make changes in the text of the same, but that any alterations or additions which it may be deemed expedient by competent authority to be adopted, should be confined to the margin, and not be introduced into the text.” See *Journal of Convocation*, Vol. 11. p. 363.

alterations whatever, whether in the text or in the margin.<sup>1</sup> The subject then appears to have dropped through.

When we contrast this treatment of the question with that which it has lately received, we cannot help feeling surprised at the striking change of sentiment. On the present occasion not only has the proposal of revision been favourably entertained by the Southern Convocation, but even re-introduced into that conservative body, and, when thus re-introduced, warmly welcomed. Nay more, the original proposal of the Bishop of Winchester was at once amplified.<sup>2</sup> Our resolution, as first brought before the House, was limited to the New Testament. It was immediately extended to the Old Testament with an amount of assent that could never have been expected, and never could have been given if the real necessity for revision had not been very sensibly felt by all present. It may indeed be doubted whether this enlargement of the proposal was in itself wholly desirable. It may be very reasonably urged that it would have seemed at first sight more prudent to com-

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<sup>1</sup> The exact terms of this concluding amendment were:—

“That it is not expedient that this House give any encouragement to any alteration or modification of the Authorized Version, whether by way of insertion in the text, marginal note, or otherwise.” See *Journal of Convocation*, Vol. 11. p. 363.

<sup>2</sup> The original proposal of the Bishop of Winchester, as seconded by the Bishop of Gloucester and Bristol, only extended to the New Testament, but was at once extended to the Old Testament by the Bishop of Llandaff and others. See *Guardian* for Feb. 16, p. 193 sq. The extension was agreed to unanimously.

mence with a portion of the Holy Scripture, with the criticism and interpretation of which we are certainly more familiar than with that of the remaining part.<sup>1</sup> Be this, however, as it may, the general feeling of the Southern Convocation has been very clearly expressed, and that too in a manner and with a promptitude that could hardly have been expected, except by those who closely watch the movements of public opinion. Such a fact is very significant, and seems certainly to point to the conclusion that there is in the minds of those fully qualified to form an opinion, and not likely to favour innovations, a growing conviction that the time has at length arrived, and that measures ere long must be taken for such a revision as will bring our venerable version more closely into harmony with the inspired Original.<sup>2</sup>

Former  
discussions  
of the  
subject.

The general aspects of the former discussion of the subject, thirteen years ago, seem also to point in the same direction. The efforts of revision at that time, as several of us who then took part in the work probably well remember, were almost confessedly preparatory and tentative. It was

<sup>1</sup> There is, we are afraid, only too much truth in the remark of Prof. Plumptre, that relatively Hebrew was more studied in the early part of the 17th century than it is now. See *Smith's Dictionary of Bible*, Vol. 111. p. 1682.

<sup>2</sup> Some very sensible remarks on the subject of the revision will be found in the *Quarterly Review* for

April, 1870, Vol. CXXVIII. p. 129 sq. The article, which is of considerable interest, did not appear till the text of the greater part of the present volume had been written. Any similarities of opinion or sentiment may therefore be considered as due to the independent though coincident convictions of two separate writers.



very generally felt at the time that the question was not ripe for solution, and that though it was right and proper to do our best in advancing the cause of revision, yet that time must elapse before the work could be formally and authoritatively undertaken. Even those who entered with some ardour into the movement, and were at first unwilling to believe that it would ever cease till a revised version was in the hands of every earnest Englishman, soon showed a consciousness that there must be a time for maturation, and that first impulses must be content simply to prepare the way, and even by failure to demonstrate how and under what limitations the work itself was finally to be accomplished.<sup>1</sup> We all saw, more or less clearly, that the movement in which we were then engaged would, by the nature of the case, become suspended, that there would be a pause, a time for reconsideration of the work actually done, and then after this pause, that the movement would recommence, and go on uninterruptedly to the end. This is commonly the history

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<sup>1</sup> It may be noticed that even after the favourable reception of the Revised Version of the Gospel of St. John, the Five Clergymen who took part in it, still speak of their work as fortunate if it has 'succeeded in striking the key-note upon which any authoritative Revision of the English Bible, *hereafter to be made*, is to be based.' *Pref. to Revised Version of the Ep. to the Romans*, p. iv. The impression on our

minds was that we were doing work for the future, not for the then present time. This feeling had a very good effect upon us. We did our work slowly, and without any reference to current expectations, or any desire to catch passing opportunities. When the interest in the subject died out, which it did a few years ago, we considered it a sign that for a season, at any rate, our work was done.

of all great undertakings, and will in all probability be the history of the future revision of the Authorized Version.

A very little consideration will show that such a forecast was natural and reasonable. The movement at that time was essentially a *scholars' movement*. The works of Dean Alford, Archbishop Trench, and others, had awakened a vivid interest in the interpretation of the New Testament, but it had not yet extended far beyond the circle of professed scholars. Within the circle there was soon shown a strong and natural desire to give a useful turn to the newly acquired knowledge, and to put at the disposal of the general reader the results of recent exegetical experience ; and such general aid was commonly very thankfully received. But there was never much sympathy with these efforts whenever they took the particular form of revisions of the Authorized Version. Churchmen at that time were very tolerant of critical and grammatical comments, and even of corrections of the English Bible as long as they were confined to the notes or the margin ; but whenever they took their place in the text there were but few general readers who then viewed them with any great amount of favour. And they were right. The versions and specimens of versions that appeared at the time we are alluding to and subsequently, were sufficiently accurate and precise, but they wanted tone and rhythm. They were translations through which the original Greek often showed itself far too distinctly ; they were not idiomatic versions ; they were suited, and even in some cases specially

designed, for the *closet*,<sup>1</sup> but with general readers they never were and never could have been popular.

The best of these revised versions was one that received at the time the valuable approval of Archbishop Trench,<sup>2</sup> and of the distinguished American writer, Mr. Marsh,<sup>3</sup> and

The Five  
Clergymen  
revision.

<sup>1</sup> Reference may, perhaps not improperly, be made to the writer's *Pref. to Commentary to the Pastoral Epp.*, p. xiii. sq., the words of which have been quoted from time to time. They were written about the period now alluded to, and show, it is believed, fairly, what the general mind of scholars was at that time. Of the small bands of scholars there referred to, one at the time was actually working, to the labours of which reference is made in the text.

<sup>2</sup> The friendly remarks of Archbishop Trench will be found in the first chapter of his useful work *On the Authorized Version of the New Testament*, and are as follows:—'It is an eminent merit in the *Revision of the Authorized Version by Five Clergymen . . . .* that they have not merely urged by precept, but shown by proof, that it is possible to revise our Version and at the same time to preserve unimpaired the character of the English in which it is composed. Nor is it only on this account that we may accept this work as by far the most hopeful contribution which we have yet had to

the solution of a great and difficult problem; but also as showing that where reverent hands touch that building, which some would have wholly pulled down, that it might be wholly built up again, these find only the need of here and there replacing a stone which had been incautiously built in the wall, or which, trustworthy material once, has now yielded to the lapse and injury of time, while they leave the building itself, in its main features and framework, untouched' (p. 25, ed. 1.). These words from one who is so well qualified to speak both on the English and on the scholarly questions connected with the subject, may perhaps be considered to justify the reference in the text to the experiences derived during the progress of the work alluded to.

<sup>3</sup> The author referred to, though deprecating a new translation, and even a revision, of the Authorized Version, speaks of the work of the Five Clergymen as 'by far the most judicious modern recension known to him.' See his first Series of *Lectures on the English Language*, No. xxviii. p. 633.

which even now has not quite passed out of sight. As it was produced on principles which appear to be trustworthy, and as it serves to indicate the path that must be followed by any revisers who would construct a *popular version*, we may pause briefly to notice its leading characteristics. It consisted of a revision of the Authorized Version of St. John's Gospel, the Epistle to the Romans, and the two Epistles to the Corinthians, by *Five Clergymen*, and of the Epistles to the Galatians, Ephesians, Philippians, and Colossians, by *Four Clergymen*; in all four separate volumes, to each of which a few pages of preface are prefixed, containing a statement of the principles mainly followed, and an enumeration of passages in which special difficulties had been met with, and rules of revision more than usually tested. Of the five revisers, two at the outset of the work were strongly in favour of an authoritative revision of the whole Testament, but ere the work came to its conclusion (it extended over more than two years), all, I believe, had come honestly and impartially to these two conclusions:— First, that an authoritative revision could not wisely be attempted at that time; secondly, that if it afterwards were undertaken it must be on the principles which they themselves had worked out and followed, and which more than two years of hard *united* work had proved to be trustworthy.

Principles  
of this  
revision.

These principles will be occasionally alluded to in detail in the following pages. For the present it may be enough to notice that they were, first, a limitation of the vocabulary

of translation to that of the Authorized Version of both Testaments;<sup>1</sup> secondly, a careful attention, and, as far as possible, adherence to the principles stated and followed by the Revisers of 1611; thirdly, extreme watchfulness in reference to the two weaker portions of the Authorized Version, the translation of the particles and of the tenses;<sup>2</sup> fourthly, and combined with this, a constant recognition in such cases of the frequently modifying power of the context, and of the fact that the tenses, especially the past tenses, in Greek and English, are not co-extensive; fifthly, a sensitiveness to the noble rhythm and cadence of the Authorized Version; and lastly, a continual remembrance that a truly popular translation must always stand the test *of being heard as well as read*, and must commend itself not only to the cultivated scholar, but to the simple hearer.

<sup>1</sup> The Five Revisers distinctly state that they kept the earlier English versions, from Wycliffe downwards, before them, and 'constantly rejected words which presented themselves as the most exact equivalents to the words of the Greek, because they wanted the Biblical garb and sound which we were anxious to preserve.' See *Preface to Revised Version of St. John*, p. viii.

<sup>2</sup> The principles adopted in the translation of some of the particles are stated in the *Preface* above referred to (see p. x.). In respect of the tenses it is stated that the 'exact

accuracy of literal rendering which rigid scholarship might seem to require' is not always maintained (p. xi.). It may be now said, however, that this accuracy was maintained even too far, especially in the case of the aorist and perfect. Such at least is the judgment of Marsh, who seems inclined to draw the inference from it that the tenses 'are coming to have in England a force which they have not now in America.' See *Lectures on the English Language*, No. xxviii. p. 633. Several changes however were made in ed. 2.

Such were the principles of this particular revision,<sup>1</sup> and such, it may be said, must be the principles of any revision that would aspire to be popular and successful. But let it not be supposed that these principles were all recognised at once, and all systematically acted on from the first. They were not thought out, but felt out and worked out. They resulted from faithful individual labour combined with *frequent conference and united efforts round a common table*; they resulted also from the great teaching of experience, and from the continual testing and, it may be added, the frequent breaking down of rigorous canons of translation on which it might have seemed *à priori* that reliance could be placed. There are indeed few canons in reference to revision of more practical importance than those which are embodied in the foregoing sentence—viz., (1) *That there must be frequent conference and the combined action of several minds*, and (2) *That experience must be relied on as the only ultimately successful teacher in the difficult work*. Few are willing at first to accept these canons, but all scholars of candid minds and of proper humility will be found in the sequel to acknowledge their validity. As they are of real importance let us devote to each of them a few sentences of comment and elucidation.

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<sup>1</sup> A full account will be found in the Preface to the *Revised Translation of St. John*. It is not violating confidence to say that it was principally the composition of the agree-

able pen of the present Bishop of Salisbury, and that it will be found to contain a good account of the principles followed, and certainly deserves perusal.

In reference to the first of these canons, we may observe that it serves to remind us how it is that so very few revisions of the Authorized Version have been even enduring, when contrasted with that which they were designed to amend. Nearly all our revised versions have been produced by *individual* scholars, and, faithful to their origin, they have clearly enough disclosed the bias and individuality of the single mind and the single reviser. They have been one-sided and not many-sided. They have commonly been, if accurate, too inflexible; if free, too loose and paraphrastic. The happy elasticity of diction, and the thoroughly idiomatic tone of our English version,—that which, in fact, so commends it to the heart as well as the head of the earnest reader, is just that which will be found wanting in all recent revisions. And it would be unreasonable to expect that it could be otherwise. The elasticity to which we have alluded is due in a great measure to the *united operation of several minds*, and to the continued modifications which the aspects of a passage as presented to the different minds of different revisers would be certain to introduce. The individual adheres, often far too pertinaciously in detail, to his principles of translation. His very precision often makes him very insufficiently sensitive to the exegetical current of the passage, and hence often to that modification which the context constantly tends to introduce in the translation, especially of tenses and particles. The requisite correction is supplied by another mind estimating differently the general current of the passage, and the ultimately chosen

1st canon:  
several  
minds  
necessary.

translation often accurately enough indicates, not so much the result of compromise, as the final decision of two or more minds after having so acted and reacted upon each other that a common translation could be agreed upon. For instance, an individual translator or reviser might feel it always, so to speak, such a grammatical duty to mark in translation the difference (in the same author) between two particles,—let us say ἀλλὰ and δέ, that his very desire to adhere scrupulously to his rule might impede his perception of some shade of meaning in the passage that tended to modify the rule. Suppose, to carry on this particular instance, that he resolved that he would give ἀλλὰ in translation its inherently stronger adversative force of ‘howbeit’ or ‘notwithstanding,’ and so mark its distinction from the ‘but’ or ‘yet’ of the lighter opposition of the δέ, and suppose further that he was a thoroughly good scholar, and perfectly familiar with the fact that if a definitely expressed negative preceded the ἀλλὰ in the contrasted clause, then his rule would have to undergo modification.<sup>1</sup> Suppose all

<sup>1</sup> For some remarks on this principle, which is in fact strictly analogous to the *nicht—sondern* of the German, see Donaldson, *New Cratylus*, § 201, p. 376. In some passages of the New Testament this principle is of very great importance. For example, in the momentous passage, Phil. ii. 6, οὐχ ἄρπαγμιν ἠγήσατο τὸ εἶναὸ ἰσα Θεῶν, ἀλλὰ ἑαυτὸν ἐκένωσεν, much in regard of translation turns upon the due recognition of the fact

that we have two strictly contrasted clauses, as indicated by parity of tenses (ἠγήσατο—ἐκένωσεν) and by the presence of this οὐκ—ἀλλὰ. The translation then of the Authorized Version, enhanced as it is by the punctuation, (‘thought it not robbery to be equal with God: but made Himself of no reputation’) as failing to preserve and bring out this contrast of clauses, may fairly be considered as open to question. See *Commentary in loc.*



this,—and it will not be difficult to imagine that there might be many a passage in which there might be found a latent negative, and so a modifying element in the context, which our imaginary accurate scholar with his mind on his rule might not be sensitive enough to perceive. Put other minds in contact with his; the result might easily be that discussion would bring out the true logical and exegetical aspects of the passage, that the latent negative in the preceding clause would be properly recognised, and the translation of the ἀλλὰ modified accordingly. Such examples of the importance of having several minds in combination in such a delicate work as that of revising our idiomatic Authorized Version could be multiplied indefinitely.

The second canon, that experience will prove the best teacher in such a work as Revision, though not quite so obvious as the canon which we have just illustrated, will in practice be found quite as certainly true. It might be thought that competent translators and revisers might agree on their principles beforehand, and go regularly forward without much risk of lapsing from uniformity, or of so changing a standard that it would be continually necessary to go over the back-work with the light of present knowledge and observation. It certainly *might* be thought so, but experience will always be found to reverse the expectation. General rules of course there must be, but in the application of them the tentative element must greatly predominate. The individual will find it so, and still more the combined body. In fact this is the sort of set-off against the advan-

2nd Canon :  
Experience  
the best  
guide.

tage of the co-operation of several minds specified above,—the tendency of an association to change gradually a standard being always much more pronounced than that of the individual.

A moment's consideration will show the truth of this remark, at any rate in such a special work as that of Revision. What, for instance, is the very condition of Revision? Why, that errors, and perhaps also inaccuracies and archaisms should be removed. Good,—but then, to take even the most favourable case, the removal of simple and clear errors, is it not perfectly certain that even if the definition of what was to be considered an error was tolerably agreed on at first, it would be considerably modified as the work went on,—so that, if there was to be anything like an uniform principle in the work, constant retrospect and reconsideration would be necessary. We venture very confidently to maintain that if half a dozen scholars sat down to revise the present version of one of the Gospels, and agreed beforehand, after having settled the distinction between errors and inaccuracies, only to touch the former and not the latter, it would be found, before they had gone half through their work, that they had taken in the whole fringe of cases that lies between errors and inaccuracies, and had even gone far into the domain of the latter. In revision, as in many other things, there is a continually accelerative and intensifying tendency which increased habitude in the work never fails to develop,—but which certainly must be closely watched, and con-

stantly corrected. The best, and indeed the only way to keep this tendency under is to proceed tentatively, to *feel* out principles of revision rather than to attempt definitely to lay them down beforehand; and then from time to time, as the principles are felt out, to go back over the work already done. It is only thus, it is only by this tentative and retrospective mode of proceeding, this continual reference to experience, that the subtle and delicate process of revision can be successfully carried out.

We gave an illustration of the first canon, we may perhaps, not unsuitably, give one of the second. Suppose it was agreed beforehand that great care should be given, to distinguish, where possible, between the tenses,—say, for example, between the aorist and the perfect. Now, it may be confidently asserted that nothing but experience will adequately prescribe in cases of this kind when the ‘have’ should be introduced in the translation of the aorist and when the simple past tense should be adopted. Whatever our rules might have been beforehand, they would break down in such a chapter, for example, as John xvii., and they would be sorely tested in those many cases in which, in the original Greek, particles of present time are found in the same clauses, and in combination with aorists.<sup>1</sup>

Illustration  
of the  
Canon.

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<sup>1</sup> For example, Phil. iii. 12, ἦδη ἐλαβον, and again ch. iv. 10, ἦδη ποτὲ ἀνεθάλετε, or in the case of νῦν, Eph. iii. 5, ὡς νῦν ἀπεκαλύφθη, —in all which cases it would be simply impossible to leave out the auxiliary in English and to adopt a simple aoristic translation. The actual fact is, that there is *not* a strict parity between the English past tense and the Greek aorist: the former points back clearly to past

And what is true of the aorist is almost equally true of the perfect. We might, for instance, begin our work by the general agreement that whatever might be the case of the aorist, we would at any rate press the translation of the perfect, and recognise its force, and yet when we came to such a passage as 1 John i. 1, we should not be perfectly clear that the lines of demarcation between aorist and perfect were always very rigidly drawn. We should have in the sequel to fall back on experience.

But to return to the present aspects of this question.

Growth of  
interest in  
the subject.

From what has been said, it does not seem unreasonable to think that there has been during the last twelve years a gradual ripening of general interest in the subject of revision. We have all had time to think well over the former movement, to come to unbiassed opinions upon the principles which seem likely to prove most trustworthy in the actual prosecution of the work, and,—what is especially important,—to arrive at some conclusions as to the limits within which revision should be confined. We are also in several respects better prepared for the work. Though it must be conceded that New Testament interpretation has not, at any rate in the Church of England, made much progress during the last ten years; though in some of the

time and commonly taken *per se*; remands the thought back to an epoch distinctly separated from present time; the Greek aorist specifies posteriority to some fixed point of time, but is simply silent as to the

fact whether the action has or has not any reference to present time. See esp. Donaldson, *New Cratylus*, § 372 sq., and the useful treatise on the force of this tense by Fritz, *de Aoristi Vi*, p. 17.

many schools of thought within the Church at the present time there is a retrograde movement, and a relapse to the easy labours of mystical commentaries and of loose exegesis; though our religious newspapers often give us evidence, in the letters of correspondents, that there is not only great, but what is worse, confident ignorance on critical or grammatical questions; though much valuable time has been wasted on ritualistic controversy instead of being devoted to serene scholarship; though the study of the ancient versions has been almost absolutely stopped for the last twelve or fourteen years,—still, in spite of all these discouraging facts, the assertion may be fully sustained that we are better prepared for the work than we were at the close of the last movement.

Two or three reasons may be alleged for such an opinion. Reasons for this opinion.  
In the first place the majority of those who are most likely to be called upon to take part in any future revision will have matured in judgment, and have had time to reconsider the principles on which the former attempts had been based, in some of which they themselves may have taken part. Such scholars, who for the most part belonged to a somewhat sharply defined critical and exegetical school, will now find themselves recruited by some members of the more distinctly historical school of commentators and interpreters which has appeared during the last ten years. The keen, and perhaps, for a popular revision, unduly rigorous scholarship of those who were connected with the first movement will be now found beneficially influenced

both by the wider knowledge and experience time will have brought with it, and by the flexibility of the later systems of interpretation which have appeared either at home or in Germany. The delay will not have been unprofitable.

Increase of  
learning  
among  
Noncon-  
formists.

In the second place, some worthy representatives of sound Biblical scholarship will be now found among the Nonconformists. The half-generation that has now elapsed since revision was last under consideration has witnessed the gradual rise and progress of sacred exegesis in all the higher training colleges of Wesleyans, Baptists, Independents, and other communities. Scotland also, in the person of Professor Eadie, Dr. Brown, and others, has shown that Presbyterians have not been left behind in the general advance.<sup>1</sup> And this is a matter of the utmost importance. It would not be hopeful to undertake such a truly national work as the revision of the English Bible, that Book of Life which is alike dear and common to us all, without the presence and co-operation of the most

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<sup>1</sup> It is pleasant to observe the steady progress that has been silently made in Biblical learning during the last twenty years by Nonconformists. The honoured name of Tregelles—one who has given the whole energies of a life (alas, now seriously impaired,) to sacred criticism—will at once supply an example of great and successful labours outside of the Communion of the Church of England. We may also

perhaps be permitted to specify the names of Dr. Gotch of Bristol, of Dr. Angus of the College in Regent's Park, and of the modest and singularly able translator of Winer's *Greek Grammar*, Prof. Moulton of Richmond,—all men whose learning would entitle them to a place at any Board of Revision, and who would be welcomed there by all Biblical scholars of the Church of England.

learned of our brethren of non-conformity.<sup>1</sup> This was properly felt and expressed by most of the speakers in the Upper House of the Convocation of Canterbury, and, we believe, would be frankly responded to by those we have alluded to. General questions may often keep us apart; uncharitable and embittered politicians may continue, as we have seen not long since, their discreditable efforts to sow dissension and animosities, but in the calm region of Biblical learning such pitiful efforts will never be permitted to prevail. The men that may hereafter sit round the council table of revision will be proof against all such uncharitableness;<sup>2</sup> they will be bound by the holy bond of reverence for the same Book, and adoration for the same Lord. Those whom God may hereafter vouchsafe to join

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<sup>1</sup> In his excellent treatise on Revision Abp. Trench alludes to this subject. He does not, however, seem to contemplate the presence of Nonconformists at the actual revising Board, or as sitting there on equal terms with others; and he also somewhat summarily disposes of the claims of Baptists. See *Revision of Auth. Version*, ch. xi. p. 138. In the twelve years, however, that have elapsed since the work was written, my valued friend may very likely have modified his opinion. We all live and learn.

<sup>2</sup> The following sentences from *The Freeman* for Feb. 18 seem to justify this expectation. The

writer justly observes that no existing Version "could be endured in the place of the fine old English of our translators—we must have a restoration, not a rebuilding on a modern plan." He then adds—"It must also be a Catholic translation. Learned men of all Evangelical Churches must be invited to cooperate, and the work fully and freely canvassed before it is finally accepted." The next sentence is specially worthy of attention—"One thing we had almost forgotten to remark—the work must be done by the Churches not by the Government." See also, as to Convocation, *The Times* for May 6.

together in a holy work, sectarian bitterness will never be able to put asunder.

Increase in  
our critical  
materials.

Thirdly, the great additions that by the providence of God have been made to the critical material for the textual revision of the Authorized Version may well, on the one hand, make us thankful that this delay has taken place, and yet, on the other hand, make us desirous to show our thankfulness by now preparing to use what has been thus unexpectedly vouchsafed. Every earnest man *must* regard it as something more than accident that a manuscript such as the Sinaitic Manuscript, so venerable, and so perfect, should have been discovered just at a time when such a witness was, in many important passages, so especially needed. Of an antiquity inferior only to the great Vatican Manuscript, in perfect preservation, and without a missing page, this venerable document is now in the hands of us all.<sup>1</sup> Surely it asks for and requires from us our reverent consideration and use. Let it also not be forgotten that we have now at last trustworthy reprints of the Vatican Manuscript above alluded to;<sup>2</sup> and further, that individual

<sup>1</sup> The general reader will find some useful remarks on this Manuscript, and especially on its relation to the venerable Codex Vaticanus in the *Christian Remembrancer* for October, 1867, Vol. LIV. p. 414 sq. There is also a special article on the Imperial Edition of this Manuscript in the same periodical for April, 1863, Vol. XLV. p. 374. For more exact and special information the

reader must be referred to the account of this MS. by Tregelles, and the elaborate *Prolegomena* of Tischendorf.

<sup>2</sup> A good article on this MS., and on the relation to it and to the Codex Bezae of the Curetonian Syriac Version of part of the Gospels will be found in the *Christian Remembrancer* for June, 1859, Vol. XXXVII. p. 467.



scholars, through the labours of Mr. Hansell,<sup>1</sup> and the enterprise of the Oxford University Press, can now themselves refer to, and, what is very important in finally forming a critical judgment, *read connectedly*, all the leading manuscripts of the different portions of the New Testament. With such aids now ready to our hand we may be thankful indeed to have been delayed a few years, but we can also hardly resist the feeling that the hour is fast approaching when a practical and national use should be made of these great aids towards arriving at the *ipsissima verba* of Apostles and Evangelists, and of bringing to the ears of all who speak our language the truest accents of men who wrote and spoke as they were moved by the Holy Ghost.

It may be conceded that there is one department of Biblical scholarship in which we are still very deficient, and one of such real importance that we might well plead for longer delay if there seemed any reasonable prospect of the deficiency being made up by scholars of the present time. We are alluding to the study of the ancient Versions of the New Testament. If there seemed any grounds for thinking that these ancient witnesses would be more systematically consulted for exegetical as well as critical purposes, if there was any probability of translations being made in Latin, German, or English, of the Coptic, Armenian, or Pell Platt's

Study of  
Versions  
greatly  
neglected.

<sup>1</sup> The title of this useful and valuable work is *Nov. Testam. Græce, Antiquissimorum Codicum*, ed. E. H. Hansell, Oxon. 1865. It does not contain the Codex Sinaiticus, having

unfortunately been commenced before that Manuscript was accessible. It contains, however, in the third volume a very careful collation, and some useful critical notes.

Ethiopic Version, it would be wise to wait patiently till these had come into the hands of general scholars, and could be freely used, as they ought to be used, in such a work as the revision of our own Version. But it is perfectly clear that if we waited for such aids, important as they confessedly are, we should wait in vain. There is no disposition in our own quick-moving times to engage in the *labor improbus* that such studies imply: there is no willingness on the part of younger scholars to devote themselves to what at first sight might be deemed only subsidiary and subordinate. And yet all experience shows that there is no more really valuable aid in the difficult work of deciding between conflicting interpretations than is supplied to us by the six or seven earlier Versions.<sup>1</sup> In them we commonly have, not so much the opinion of the individual translation, as the prevailing voice of the ancient Church and people for the use of which the Version was originally committed to writing. We have perhaps the combined judgment of many minds, and sometimes, in the case of the earliest Versions, may have traditional interpretations which date almost from Apostolic times. It is at any rate no stretch of imagination to suppose that portions of the Peshito might have been in the hands of St. John, or that the Old Latin

<sup>1</sup> The reader who may need a summary account of these ancient Versions will find it in Smith's *Dictionary of the Bible*, Art. 'Versions.' He may perhaps also be referred to the Preface to my

*Commentary on the Pastoral Epistles*, and also on the *Epp. to the Philippians and Colossians* for some comments from one who has attempted, as far as he was able, himself to use them.

represented the current views of the Roman Christians of the second century. Of these ancient witnesses, the two already named, the Gothic and the Polyglott Ethiopic Version (in the fairly accurate Latin translation of Bode) are tolerably available, but the best edition of the Coptic Version, the Ethiopic of Pell Platt, and the Armenian, are, we believe, up to the present time inaccessible, except to the student of these unfamiliar languages.

But to wait for accurate collations of these Versions for exegetical purposes is to wait in vain. There is no greater likelihood now than there was half a generation ago that any further advance will be made in them than has been already made,—nay, to begin the work of revision may prove the only hopeful way of directing attention to this portion of the subject. We have among us a few Coptic, Ethiopic, and Armenian scholars, and from them we may obtain aid when it becomes plain that it is really wanted. The demand may create the supply.

If this be so, if there seems really good ground for thinking that the time has at last come for, at any rate, the commencement of the work, and that longer delay is not likely to place us in any better position than what we now occupy, the present is clearly the time for some careful preliminary consideration, both in reference to the nature of the work and to the best mode of attempting it. Some little experience has been already acquired, and of this it seems prudent to make some use, if only by way of preparation and suggestion. Let us, then, deal in a simple and popular way with

Division of  
the subject.

the general subject, and apply our attention to those leading questions which seem naturally to present themselves at this early stage of the work.

These questions would seem to come before us for consideration in the following order and connexion :—*First*, what is the critical state of the text of that portion of the Scriptures,—the New Testament,—that we are more particularly considering in these pages? *Secondly*, what is the general character of the Authorized Version of the New Testament, and what are the principles on which it was constructed? *Thirdly*, what are the limits to which, with due regard to these principles, revision should probably be confined? *Fourthly*, what is the probable amount of the corrections that would thus be introduced,—a question of great practical importance, and on the answer to which much will be found hereafter to depend? *Fifthly*, what objections of real weight have been urged against revision? and *Lastly*, if a revision is to be attempted, in what way, and under what authority would it seem best for us to proceed?

Such would seem to be the leading questions in connexion with the subject of revision, to each one of which an answer shall be returned in the following pages. Our first considerations shall be on the text which, as far as it can be ascertained, was used by the scholars and divines who were engaged in the work of the last revision.

## CHAPTER II.

THE CRITICAL VALUE OF THE TEXT OF THE  
AUTHORIZED VERSION.

IN discussing the interesting and practical question of the critical value of the text which was used by the Revisers of 1611, we are naturally led into some cognate questions which it may be convenient to discuss in the present chapter. These shall now be stated and shall receive such answers as may be serviceable to the general reader. In no part of the subject is technicality necessarily more prominent, but it shall be avoided as far as is consistent with accuracy of treatment. Attention shall be more directed to actual facts and results than to the details on which they depend.

The main questions which have now to be considered in connexion with the text of the Authorized Version are, it would seem, *four* in number. *First*, it will be clearly necessary to ascertain what the Greek text actually *was* which was used by the Revisers. Was it a text they constructed for themselves, or was it the text of any current edition, and if so, did they always adhere to it? *Secondly*, it will be necessary to take some account of the critical material which we now have, and of which the Revisers had no knowledge. This

Main questions to be considered.

will naturally lead us in the *third* place to consider the really practical question, How best to use this material in any future revision, whether to construct a critical text first, or to use preferentially, though not exclusively, some current text, or simply to proceed onward with the work of revision, whether of text or translation, making the current Textus Receptus the standard, and departing from it only when critical or grammatical considerations show that it is clearly necessary,—in fact, *solvere ambulando*. *Lastly*, it will perhaps be convenient to endeavour to arrive at some estimate of the amount and the importance of the changes that critical considerations alone may be likely to introduce into the current text,—there being on this subject much exaggeration on both sides. We may now proceed to consider these questions more in detail.

The Text  
used by the  
Revisers.

In reference to the first question,—What the Greek Text was which the Revisers of 1611 actually had before them when they were engaged in their work,—the answer can easily be made from inspection of the Version. The Revisers used two current editions; chiefly, as it would seem, Beza's fourth edition of the Greek Text, published in 1589, and the fourth edition of Stephens—the first of the editions of Stephens that was divided into verses—which was published in 1557. As both these editions were scarcely anything more than reprints of the editions that respectively preceded, and as both these preceding editions had acquired considerable celebrity, we shall be quite correct in saying that the text of the Authorized Version is that of the third edition of Beza's Greek Testament of 1582 [Beza 3], and

of Stephens' Greek Testament of 1550 [Stephens 3]. On a close examination of the comparatively few passages in which Beza 3 differs from Stephens 3, it would appear that in some 60 places (notes included) the Authorized Version agrees with Beza 3 against Stephens 3, and that in some 27 or 28 places (1 Cor. x. 38 being apparently an error of the press) it agrees with the latter against the former; and further, that in a very few passages, perhaps under half a dozen, it agrees with neither.

But we shall have hardly answered our first question satisfactorily unless we shortly enter into the further question of the pedigree and critical value of the Greek Text on which our own Version thus depends. What was the history and critical value of Stephens 3 and Beza 3? Not perhaps very satisfactory in either case. The history, however, is as follows:—Beza 3 and Stephens 3 really differ so little that we may, writing popularly, consider them as one edition. Both editors had a certain amount of critical materials, the greater part of it in common, and collected by the son of Stephens. But neither of them made any real use of them. Beza, as we know, had in his possession the celebrated Manuscript that bears his name (D of the Gospels and Acts<sup>1</sup>), and the nearly equally celebrated Claromontane Manuscript (D

Pedigree of  
this Text.

<sup>1</sup> This venerable Manuscript has recently been published with great care and accuracy by Mr. Scrivener. A very interesting account of the MS. is prefixed. For a thoroughly good review of this important work, see *Christian Remembrancer* for

Dec. 1864, Vol. XLVIII. p. 416 sq. All the recent critical articles in this learned, but we fear now suspended Quarterly Journal, are especially good, and in most instances very readable. They appear to come mostly from the same hand.

of the Epistles), but he seems to have mainly used both these and all his other critical aids more for exegetical purposes than anything else. The estimate he took of various readings was, it would seem, almost entirely a theological one. Stephens also, though he began well, and based the text of his first edition on MSS. in the Royal Library at Paris and on readings from the first printed (though not first published) text, viz., the Complutensian, and though he also published in his third edition a collection of some 2200 various readings from 15 different MSS. (one of which was the Codex Bezaë); still in his third and most celebrated edition he made the least possible use of them, and even lapsed back again to the text of another Editor that had been received with favour three and twenty years before. He frequently deserts the text of his own first and second editions to revert to that of the anterior Editor.

The  
Editions of  
Erasmus.

Who was this Editor? It need hardly be said that it was Erasmus, and that *in the fourth edition of Erasmus we really have the mother-text of our own Authorized Version*. What then, finally, is the history of this Erasmian text, and what its critical value? Its history is short. In the year 1516, Erasmus, after not much more than six months' labour, published at Basle an edition of the Greek Testament, and so got the start of the splendid Complutensian edition of Cardinal Ximenes,<sup>1</sup> the New Testament portion of which, though then printed, had not been published, and was not

<sup>1</sup> Perhaps few of our readers may have actually inspected the exquisite specimen of early typography which

the noble volumes of this edition present. We may mention, then, that a visit to the large Library in



published till a few years afterwards. Erasmus honestly says that his work was a 'precipitated' one. It was so: he was not insensible to the value of ancient testimony, and if he had allowed himself time would probably have given a better text to the world than that which is connected with his name, but the excusable though unfortunate desire to anticipate the lingering volume of the Complutensian edition marred the great work, and the evil effects of that six months of hurry last to this very hour. It certainly is somewhat sad now to know that though the MSS. which Erasmus used were collectively of no great critical value, yet that there was one good authority among them which he never used, for the very reason, as he himself tells us, that its readings were so different from the others. This manuscript was the cursive Codex Basiliensis, marked 1 in the usual lists of such documents, and fully deserving its accidentally given priority, being classed by Tregelles (with No. 33 and No. 69) as deserving a place in the noble group of ancient uncial witnesses which is headed by the Vatican and Sinaitic Manuscripts.<sup>1</sup>

the new house of the Bible Society will enable them to see a very fine copy of this justly celebrated edition. The beauty and clearness of the printing of the New Testament is most striking, and the tint of the ink is of that welcome grey-black tone which is now commonly found so agreeable to modern eyes.

<sup>1</sup> See the classification of Tregelles

in his edition of the 4th vol. of Horne, *Introduction to the Scriptures*, p. 106. Some useful remarks on this classification will be found in a very careful and elaborate article on Textual Criticism in the *Christian Remembrancer* for July, 1864, Vol. XLVIII. p. 57 sq. See also the good article in Smith's *Dictionary of the Bible*, Vol. III. p. 506.

It is vexatious also to think that with a little effort Erasmus might have procured through his friend Paulus Bombasius a transcript, or at any rate a collation, of the famous Vatican Manuscript (B) itself. He referred, we know, to it in regard of the famous text in the first Epistle of St. John, and had a transcript sent to him of a portion of the fifth chapter. How strange it seems that we were so near a good text, and yet that it pleased God (for such things are doubtless providentially ordered) that a sixteenth century manuscript of the ordinary late character of text should be the one chosen by Erasmus, and used by the printer (for his marks remain on it to this day) for the first *published* edition of the Book of Life. Such incidents are really mysterious. To speculate on them is unwise, but it does still seem hard to resist the conviction that the unflagging industry and devotion that has been conspicuously shown, generation after generation, in the critical study of the text of the New Testament would never have been called forth but by these very circumstances; and that the knowledge that a purer text of the Sacred Volume was attainable than that which, one hundred years afterwards, was dignified by the title of the Universally Received Text, is really that which has quickened scholars and critics in their honourable and lifelong labours even to our present day.

Succeeding  
editions of  
the fore-  
going.

But to return to our short narrative. This first edition of Erasmus was succeeded by a second in which there were about 400 alterations, nearly three-fourths of which

were, in the judgment of Mill, decidedly improvements. This edition was followed by the famous third edition in which 1 John v. 7 first appeared; and owing to which the controversial troubles of Erasmus, already sufficiently great owing to his Latin Version, were considerably increased. Soon afterwards the Complutensian edition of the Greek Testament at length appeared to the world, and Erasmus was able to compare his own work with that of Stunica and Lebrixa, and to correct especially what most certainly needed correction, the text of the Revelation,—the single manuscript which he used having here been imperfect, and, in the case of the concluding verses, actually so defective that, as we know, Erasmus had here to produce a text by retranslation of the Vulgate *into his own Greek*. In this fourth edition, which appeared in 1527, he consequently introduced changes in the text of the Revelation in about 90 places, and corrected and removed, though not wholly, what he had himself supplied. In other portions of Scripture there were very few changes made. The third edition had differed in 118 places from the second, but the fourth differed only in about 16 from the third.

Such was the fourth edition of Erasmus, the mother-edition of the Textus Receptus and of our own Authorized Version. It was based, as we have seen, on scanty evidence and late manuscripts. It contains two interpolations which the Editor himself introduced on his own responsibility—viz., Acts viii. 37, and words in Acts ix. 5, 6. It is especially unsatisfactory in the Revelation. Where in any

degree dependent on a Version, it is dependent only on a very bad and even deformed text of the Vulgate. Such it is,—and yet, by the providence of God the Holy Ghost, and through the loyalty and reverence with which the word of God had been transmitted, and that faithfulness which stirred in the hand and heart even of the writer of the meanest cursive manuscript, *it is what it is*,—so far substantially in accordance with what now we may rightly deem to be the true text as justly to call forth our enduring thankfulness for this mercy and providence of Almighty God.<sup>1</sup>

Present  
affluence of  
critical  
materials.

But while we may justly retain this thankful remembrance in our hearts, while we may thus rightly bless and adore God for the heritage of His truth which we have in our Authorized Version, let us not forget that the same God who thus vouchsafed His providential care to the trans-

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<sup>1</sup> This general statement has been often exaggerated. It has been said from the days of Mill that the Variations, though so very many in number, are wholly unimportant; and, on the other hand, especially of late years, it has been implied that the changes which textual criticism would introduce are even more important than those which would be introduced by scholarship and exegesis. See Westcott, *History of English Bible*, p. 170. This last statement is perhaps too wide. The exact state of the case would

seem to be that there *are* some important passages, especially of an historical character (*e.g.* Mark xvi. 9 sq.; John v. 3, 5; vii. 53—viii. 11; Acts viii. 37), in which the present text must be considered either incorrect or doubtful, but that there are not many in which doctrine is directly involved. A useful paper on the various readings in the New Testament (by the Rev. R. B. Girdlestone) will be found in the *Christian Advocate and Review* for October, 1869. It has since been republished.

mission of His word has also permitted us in the 260 years that have passed away since that Version was published, and especially of late years, to have acquired a very accurate knowledge of what were probably the very words, which were either traced by the hands of Apostles and Evangelists, or dictated by them to the faithful writer. This knowledge we now have ; this knowledge it must be our bounden duty reverently and faithfully to make use of. No mere conservatism, no timid apprehension of unsettling a belief, already (God knoweth) so unsettled from other causes that textual criticism would rather act in a contrary direction—no acquiescence in well meant but really ignorant prejudice, must prevent us faithfully bringing out of the treasures vouchsafed to us every item that will aid in putting before us in their truest form, what an Apostolic Father has not scrupled to call “the true sayings of the Holy Ghost.” The only question will be, as we indicated at the beginning of this chapter, what have we now in our treasures that early editors had not?—what are the materials now at our disposal for bringing the text of the Authorized Version more into conformity with what we believe to have been the original text ?

Without entering, in a popular essay like the present, into detailed descriptions of MSS. or of the various critical materials that have accumulated in the last two centuries and a half, let us at any rate devote two or three pages to a consideration of the sources to which now we can appeal in any revision of a text.

Critical materials.

Critical materials consist, on the one hand, of ancient uncial Manuscripts, cursive manuscripts, ancient Versions of the Scripture, quotations of Scripture from the best editions of earlier Fathers; and, on the other hand, of all these technical facts and principles which the study of ancient documents has brought out, and which continued observation has confirmed.

Uncial Manuscripts, and editions of them.

In respect of the first-named of these materials, the Uncial Manuscripts, how much have we to be thankful for, how much we owe to recent industry. Not to mention the five and twenty or six and twenty Manuscripts, whole or fragmentary, of secondary importance, whether of the Gospels or of other portions of Scripture,—though it should be said some of these claim places all but the highest,—let us remember that we now have two Manuscripts, the second of which contains the whole, and the first nearly the whole, of the New Testament—viz., the Vatican (B) and Sinaitic (N), both of as early a date as the fourth century, and three following them at no distant intervals, the nearly complete Alexandrian Manuscript (A),<sup>1</sup> the fragmentary rescript at Paris bearing the name of the Codex Ephremi (C),<sup>2</sup> both probably of the fifth century, and for

<sup>1</sup> The Codex Alexandrinus has been recently published in a convenient form by Mr. Cowper. An article on this Manuscript will be found in the *Christian Remembrancer* for June, 1861, Vol. xli. p. 367 sq.

<sup>2</sup> This Manuscript, which bears its name from the fact that the original writing has been in great measure erased to allow of a work of Ephrem the Syrian being written on the same parchment, has been edited in a handsome volume by

the Gospels and Acts only a remarkable Manuscript that bears the title of the Codex Bezae (D), and which cannot be placed later than the middle of the sixth century. Besides these, we have, for the Acts of the Apostles, the valuable Laudian Manuscript (E), not later probably than the beginning of the sixth century;—for St. Paul's Epistles, the first four Manuscripts already specified, the valuable Claromontane (D Epp.), and the later but very important Augiensian Manuscript (F);<sup>1</sup>—for the Catholic Epistles the same four, and a Manuscript of the ninth century of fair critical value (containing also a portion of the Acts and the whole of St. Paul's Epistles) bearing the title Codex Angelicus (G);—and even for the critically ill-supplied Apocalypse, the third and fourth of the great Manuscripts first named (A and C), and a Manuscript of a trustworthy character now in the Vatican Library (B Rev.), and of the eighth century.

Of these ten Manuscripts the eight most important have

Tischendorf, to which a very valuable introduction has been prefixed. No one who may not have seen Manuscripts of this nature can imagine the patience required to trace the all but erased writing of the original text. The interesting Codex Zacynthius (see *Chr. Remembrancer* for January, 1862, Vol. XLIII. p. 128 sq.), now in the library of the Bible Society, is a manuscript of this nature, which any one interested in the subject will do well to obtain

a sight of, if only the better to appreciate the labour and skill of Tregelles, who deciphered it, we believe, without the use of any chemical reagent.

<sup>1</sup> This Manuscript has been excellently edited by Mr. Scrivener, and a very complete account of it given in the introduction prefixed to the work. Some useful remarks on the Manuscript will be found in the *Christian Remembrancer* for June, 1859, Vol. XXXVII. p. 500 sq.

been published, some in a portable and convenient form,—as for example, the Vatican, Sinaitic, Alexandrian, Beza's, and Augiensian,—some in more expensive forms, but all in such a manner as to make it not only possible but easy for the student to read and study the text of each *in its sequence and connexion*, and so to form a more trustworthy judgment of the peculiar character of the individual document. This has been facilitated still further by the parallel-column volumes edited by Mr. Hansell, to which reference has already been made. By means of this useful work the student is now enabled, not only to read continuously but readily to compare all the really great Manuscripts (except the Sinaitic), and thus to arrive at that sort of practical knowledge of these ancient witnesses which is ever found to be of the utmost value to the intelligent critic of the text of the New Testament. The simplicity and dignified conciseness of the Vatican Manuscript, the greater expansiveness of our own Alexandrian Manuscript, the partially mixed characteristics of the Sinaitic, the paraphrastic tone of the singular Codex Bezae,—these general facts, all not only to be ascertained but to be familiarly felt and instinctively acted on in the work of criticism, are now brought home to the student by the works above specified. We have thus at the present time, not only in our public libraries documents of the greatest value of which our Revisers had no knowledge, but, owing to the industry of recent critics and scholars, reprints and editions which make them available almost for the humblest



student. When we pause to think of our present critical treasures, and the easy access that is thus afforded to them, and remember that of the great Manuscripts above alluded to, only one was in any degree used, and that in the most imperfect manner, by those on whom our Revisers had to rely for their text, it would seem impossible to doubt that, even if we had no additional reasons, it is now an imperative duty on all faithful scholars to combine in making available to all, the results of a cautious and intelligent revision of the text of our English Testament.

But we have many more critical subsidies than those already specified. Not to weary the general reader with details, we may shortly notice that by the labours of our own countrymen, Dr. Tregelles and Mr. Scrivener, and the industry of Dr. Tischendorf and other continental critics, we have now arrived at a greatly improved knowledge of all the leading *cursive* manuscripts, and have learnt to assign to them the confessedly subordinate but still important place they hold in reference to textual criticism. The true readings of the quotations of Scripture in the early Fathers have also, by the really exhaustless labours of Dr. Tregelles, now been carefully examined and tested, and we hope, by the publication of the concluding parts of his Greek Testament, will be soon made critically available to all students of the Sacred Text. In one department only is there still some deficiency. We lack a full knowledge of the Ancient Versions. In our knowledge of the Latin Versions, whether the Old Latin or Vulgate, great advance has been made by

Additional  
critical  
materials.

the publications and collations of Tischendorf and others. To the Syriac Versions a great and critically important addition has been made by the discovery and the publication of the singular, and sometimes rather wild, Curetonian Syriac Version.<sup>1</sup> Much has also been done in the Gothic Version by De Gabelentz and Loebe, Massmann, Bosworth, and others, and something in the Coptic by Paul de Lagarde, and in the Ethiopic by Pell Platt,—but it must be frankly admitted that what has been already said in reference to exegesis (p. 26) is also partially true in reference to criticism. Our great critics have had avowedly to use the eyes of others in ascertaining the testimony of some of these last-mentioned Versions and of the less important but still interesting Armenian Version. It is not unfair to say that if Dr. Tischendorf had devoted only the time which he has unfortunately spent in personal controversy to the study of the original languages of those two or three ancient Oriental Versions, which he confessedly only cites on the authority of others, he would have put all scholars and critics of the New Testament under still greater obligations to his unwearied industry, and himself have been still better qualified

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<sup>1</sup> A good account of this Version and its characteristics will be found in the *Christian Remembrancer* for June, 1859, Vol. xxxvii. p. 488 sq. The text is of a very composite nature; sometimes it inclines to the shortness and simplicity of the Vatican Manuscript, but more com-

monly presents the same paraphrastic character of text as the Codex Bezae. It has some interesting readings, e.g., Matth. v. 4, 5, where it confirms the express statement of Origen that the blessing on the meek came before that on mourners. We do not however adopt the change.

to labour for the inspired Volume for which he has done so much.

But besides these great accessions of critical material it must not be forgotten that a fully commensurate increase in critical knowledge and in the power over materials is now distinctly to be recognised. Not only have we for the New Testament the completed work of three professed critical editors of a very high order, though of singularly different characteristics, Lachmann, Tischendorf, and Tregelles, but the useful and intelligent labours of several interpreters and commentators, some of whom, like Dr. Meyer, have shown considerable acumen and aptitude for textual criticism. What is even more important, there may now be observed a fairly defined consent between these critics and commentators in numberless passages in the New Testament, where what would seem to be the true reading differs from that of the Revised Text. The useful little edition of the Greek Testament by Mr. Scrivener shows this very distinctly in the case of the professed critical editors, and a very cursory inspection of the comments of De Wette, Meyer, Alford, and others, will substantiate the remark in the case of recent interpreters. Very many readings,—perhaps nearly one-half of those about which reasonable doubt may be felt,—would thus, if considered by Revisers of sufficient critical powers, be decided on at once by general consent. Manuscript evidence and critical judgment would be found clearly preponderant, and in a large portion of the work a text might be settled with very little difficulty.

Critical  
knowledge  
propor-  
tionately  
increased.

This is a consideration which may well weigh with us when the differences of opinion as to the true text are assumed to be so excessive that Revisers would be stopped *in limine* by the difficulty of ascertaining what the true words really were of which they had to revise the translation.

Undesirable  
to form a  
Textus  
Receptus.

But we are now naturally led to the third question, which we have already noticed as requiring some answer, What course would Revisers have to follow? As we have said already, there are three possible courses they might take, which it may be well for us briefly to consider. Would it be well for them, in the first place, to agree on a critical Greek Text, and attempt to construct a second Textus Receptus? To this question we venture to answer very unhesitatingly in the negative. Though we have much critical material and a very fair amount of critical knowledge, we have certainly not yet acquired sufficient critical judgment for any body of Revisers hopefully to undertake such a work as this. All such attempts, whether on the part of individuals or general bodies, are indeed at present much to be deprecated as certainly premature, and as naturally tending to delay ultimate progress. We are steadily gravitating to a consent as regards a very considerable number of passages; let us not interfere with that natural process by trying to anticipate what we shall successfully arrive at if we have but patience and industry.<sup>1</sup> The failures of recent critical editors

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<sup>1</sup> Some very good and sagacious remarks on the undesirableness of attempting at present to construct an authoritative text will be found in the *Christian Remembrancer* for June, 1859, Vol. xxxviii. p.

in their attempts to construct a text may well prove salutary warnings that we are not yet ready for the work, and that individual critics would do well to pause in their more ambitious efforts. As has been said, they really check progress ; if only from this circumstance, that the critical editor often fails to give a true statement of the actual case. He probably on very serious deliberation places a certain reading in his text, but perhaps neither by typography nor by marginal annotation indicates to the general reader that another reading has nearly an equal right to occupy the position of honour. Possession has thus given many a reading a *preferential* character to which it really has no exclusive claim. *It is in the text*;—and between that position and one outside of it, the difference, in the judgment of the ordinary student, is naturally considered to be immense. Griesbach saw this clearly, and very properly acted on it ; but it has been often otherwise with recent editors. They have only indicated their opinion by their text, and have not at the same time perceived that in assigning a place in the text to any debated word or clause, they really have thus been passing a judgment of a *much more final* character than they themselves would, in many cases, wish it to be considered. Let us then have no *Textus Receptus*, at any rate, at present, but pro-

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503. See also Vol. XLII. p. 114, and Vol. XLVIII. p. 59. Whatever individual scholars may do it is to be hoped that no Commission would consider the formation of a text a preliminary duty to that of revision

of the translation. The latter will gradually pave the way for the former ; but the process, we venture to think very decidedly, could not wisely be inverted. We must wait for a Received Text.

ceed, as good sense seems to indicate, tentatively, and be content to wait. Perhaps in a very few years the remaining number of passages about which there is still considerable doubt will, by the very tentative process of the work, be reduced almost indefinitely. But, be it also remembered, it will not be so reduced, unless the work is attempted, unless further experience is acquired, and textual revision actually commenced.

No recent  
critical text  
to be taken.

In what has been already said we have expressed indirectly our opinion on the second possible course—viz., that of adopting the text of some known critic, and of departing from it only where there seemed strong reason. Such a course would be very undesirable. No text has yet appeared which could be safely adopted as the text of a new revision. Would it be possible, for instance, to take the text of Lachmann? Would it be reasonable to base our work on a text composed on the narrowest and most exclusive principles, though constructed with fair adherence to those principles? Assuming that Lachmann has by his work substantiated his intention of giving to the world the text that was apparently current in the fourth century, would Lachmann himself, if appealed to, have judged his own text a suitable text to form the basis of a popular revised Version? Self-sufficient as he was, he was certainly a man of correct judgment and instinctive scholarship, and would have been the first to point out that a text, which, on the most favourable assumption, was only the text of a certain century, was not the most convenient to bend into the direction which a hitherto

current and received text would often oblige a mediating critic to take. Lachmann's text is really one based on little more than four Manuscripts, and so is really more of a critical recension than a critical text.

The case of Tischendorf is still more easily disposed of, as the question would at once arise Which of this most inconstant critic's texts are we to select? Surely not the last, in which an exaggerated preference for a single Manuscript, which he has had the good fortune to discover, has betrayed him into an almost child-like infirmity of critical judgment.<sup>1</sup> Surely also not the seventh edition, which was issued before the appearance of the Sinaitic Manuscript, and which exhibits all the instability which a comparatively recent recognition of the authority of cursive manuscripts might be supposed likely to introduce. If any edition of this restless critic's Greek Testament had to be selected, perhaps we should feel it best to go back to the third; but such a use of a now forgotten volume is never likely to be made when we have

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<sup>1</sup> An able writer in the *Christian Remembrancer* for April, 1866, has carefully analyzed the amount of fluctuation which is to be observed in Tischendorf's latest critical decisions as compared with those in earlier editions. From this analysis it would seem that between his Greek Testament of 1849 and that of 1859, or his 3rd and so-called 7th editions, there are 1296 variations; and that in nearly half of these he returns, in the later edition,

to the *Textus Receptus*. When, however, we examine his recent and last edition, it appears that, to go no further than the first thirty-two chapters, he reverses his judgment of 1859 in as many as 168 places, and again falls back on his earlier opinion of 1849. This great inconstancy is to be attributed to a natural want of sobriety of critical judgment and to an unreasonable deference to the readings as found in his own *Codex Sinaiticus*.

in our own country and, it is to be hoped, soon in a complete state, such a far better text as that of Dr. Tregelles.

And yet, though it seems hard to say so after the lifelong labours of its estimable constructor, even this text could not wisely be chosen as the text to be used in the work of revision. In the first place, in the earlier parts of his work, Dr. Tregelles had not the advantage of the Sinaitic Manuscript. In the second place, his critical principles, especially his general principle of estimating and regarding modern manuscripts are now, perhaps justly, called in question by many competent scholars. Thirdly, though his materials have been so much more abundant, he approximates at any rate in some parts of his great work so closely to the same results as Lachmann, that any objections which may exist to the choice of Lachmann's as a standard text apply with nearly equal force to that of Tregelles. Lastly, though it seems an ungracious criticism, yet it must, in all frankness, be said that the text of Tregelles is not in all respects satisfactory. It is rigid and mechanical, and sometimes fails to disclose that critical instinct and peculiar scholarly sagacity which is so much needed in the great and responsible work of constructing a critical text of the Greek Testament. The edition of Tregelles will last, perhaps to the very end of time, as a noble monument of faithful, enduring, and accurate labour in the cause of Truth; it will always be referred to as an uniquely trustworthy collection of assorted critical materials of the greatest value, and as such it will probably never be superseded; but the text which is based on these



materials is not likely ever to be a popular or current text, or ever to be used otherwise than as a faithful summary of critical principles which have by no means met with general acceptance.

We seem driven then to the third alternative in reference to a text,—*solvere ambulando*, or, in other words, to leave the Received Text as the standard, but to depart from it in every case where critical evidence and *the consent of the best editors* point out the necessity of the change. Such a text would not be, nor deserve to be, esteemed a strictly critical text: it would be often too conservative; it would also be occasionally inconsistent; but if thus formed by a body of competent scholars it would be a critical revision of a very high and, probably, very popular character. It would at any rate be free from one great disturbing element in all critical labours, individual bias and personal predilections.

Such a work would not be by any means difficult. In the first place, it *has been* attempted by five scholars working in combination, and found by experience not in any degree to be unmanageable or unsatisfactory in its results. In the next place, those engaged in the work would have, not merely the actual external critical evidence whereon to rely for the correction of the text on which they were working, but, as has been already hinted, they would also have the judgment, very frequently unanimous,—first of professed critics, and secondly of intelligent interpreters, on which they might often feel disposed, conscientiously to rely. They would have available not only the critical materials,

Received  
Text to be  
used, but to  
be revised.

but the practical judgments that had been passed on them in the texts of the best editors and commentators.

This is a consideration that deserves very carefully to be borne in mind by any who may be inclined to over-estimate the difficulties which revisers would meet with in the matter of a text.

It need scarcely be added that such a mode of proceeding would have to be tentative. Principles would be slowly formed as the work went on, but at length they would become fixed and recognised, and all that would be found necessary would be to review all the earlier part of the work, during which the experience was being acquired, and to bring it up to the general standard. And the results would be found to be satisfactory. We are bold enough to say this, because trial has fairly shown that what is here specified and recommended is feasible and hopeful. Such then would seem to be the best mode of dealing with the confessedly difficult question which stands third in the questions of the present Chapter.

Amount of  
change es-  
timated.

The last question may now be shortly answered,—On the assumption that such a mode of dealing with the text *was* adopted, what amount of change, due purely to textual revision, might be expected in our present Authorized Version? Such a question it certainly seems very desirable to attempt to answer, as there is evidently a very exaggerated idea now popularly entertained as to the amount of change that would be introduced by judicious textual criticism. But how shall the answer be made? Perhaps thus,—by

taking account of the changes of text that actually were proposed in one Gospel and three long Epistles in a revision already alluded to,—the Revision by Five Clergymen of the Authorized Version of St. John's Gospel and the first three of St. Paul's Epistles, as arranged in our ordinary Testaments—viz., Romans and 1 and 2 Corinthians. The Gospel and these three Epistles amount to, estimated in verses, between one quarter and one third of the whole New Testament: an estimate therefore founded on the consideration of so large a portion of the Sacred Volume will not be very seriously incorrect.

By inspection of the Revision referred to, we find that in the 2006 verses which the Gospel and three Epistles together contain, there are 253 changes of text due to critical considerations, being 48 for the 879 verses of the Gospel of St. John, 56 for the 433 verses of the Epistle to the Romans, 91 for the 437 verses of the First Epistle to the Corinthians, and 58 for the 257 verses of the Second Epistle to the Corinthians. In this enumeration we observe that there would seem to be an increase in change as the work went on; but it would seem ultimately to have become stationary, and to have finally amounted to about one change in every five verses in St. Paul's Epp. And that this seems accurate may be proved by an inspection of the changes in the Revision of the four succeeding Epistles, Galatians, Ephesians, Philippians, and Colossians—in all 496 verses. Here we find 109 textual changes, or very nearly the same proportion. If then we assume that more

changes would have been made in St. John's Gospel if the gradually established standard of revision had been applied to it, though, as the nature of the text reminds us, not to the extent arrived at for St. Paul's Epistles,—and if also we take into account the increase of differences over those in St. John's Gospel that would be probably found in the Synoptical Gospels, and in the Acts and Revelation, we should hardly be far wrong in estimating the amount of changes that would be introduced in any English revised Version of the whole 6944 verses of the New Testament, as not exceeding one for every five verses, or under fourteen hundred in all, very many of these being of a wholly unimportant character.

Such seems the answer to the last question we have suggested in the present Chapter. The subject of the text and of probable textual change seems now concluded, and the second portion of our work to begin—viz., a consideration of, and finally a rough estimate of the changes that would have to be introduced on grammatical, exegetical, and possibly also some other grounds which may suggest themselves in the review of the whole subject.

This second class of changes can only be introduced with strict and persistent reference to the general aspect and characteristics of the last Revision. We proceed then next to consider these characteristics, and the principles on which the Authorized Version of the New Testament appears to have been constructed.

## CHAPTER III.

## LEADING CHARACTERISTICS OF THE AUTHORIZED VERSION.

IT is obvious that no revision of the present Version can properly be undertaken that does not preserve the wisely drawn lines on which that Version was constructed. No reasonable Englishman would tolerate a Version designed for popular use, and to be read publicly, that departed from the ground-principles and truly noble diction of the last Revision. Such a Version would simply pass into that limbus of 'improved' and happily forgotten translations to which almost every generation, for the last hundred and fifty or two hundred years, has added some specimen. The present century has been more prolific than those which preceded it, but very few of the yet extant revisions have been happy in preserving the character, tone, rhythm, and diction of the Version they have undertaken to amend. It may be wise then, at the very outset, to endeavour to obtain a clear knowledge of the principal features and general characteristics of our present Version, that so, before revision is undertaken, we may be able to define sharply what must be its nature and limits, if it is to be a revision that is in any degree to meet with general acceptance.

Character  
of our Ver-  
sion must  
be pre-  
served,

If it is to be hereafter a popular Version it can only become

so by exhibiting, in every change that may be introduced, a sensitive regard for the diction and tone of the present Version, and also by evincing, in the nature and extent of the changes, a due recognition of the whole internal history of the English New Testament. In other words, the new work must be on the old lines.

And now what were those lines, and how may we best trace them? Perhaps thus; first by briefly considering what may be termed the pedigree of the present English Version, and secondly by shortly noticing the principles which in the last revision appear mainly to have been followed.

Pedigree of  
our present  
Version.

The literary pedigree of our present Version has perhaps never been more succinctly and, for the most part, accurately stated than in the following words:—‘Our present English Version was based upon the Bishops’ Bible of 1568, and that upon Cranmer’s of 1539, which was a new edition of Matthew’s Bible of 1537, partly from Coverdale of 1535, but *chiefly* from Tyndale; in other words, our present Authorized translation is *mainly* that of Tyndale made from the original Hebrew and Greek.’<sup>1</sup> A little expansion and illustration of this sentence will enable the general reader fairly to appreciate the internal character of our present Version.

The first fact clearly to be borne in mind is this, that after all changes and revisions our present English Testament is

<sup>1</sup> This accurate and inclusive sentence is taken from the Preface to the scholarly work of Bosworth and Waring, entitled *Gothic and Anglo-Saxon Gospels*, Lond. 1865.

See pages xxviii., xxix. The word ‘mainly’ has been italicized for the reasons that will appear later in this chapter. The relation of the A.V. to Tyndale’s is very close.

substantially that of William Tyndale.<sup>1</sup> This we shall deem it necessary to prove distinctly by a comparison in parallel columns of three or four passages, taken from different parts of the New Testament. Before, however, we give these specimens, let us briefly notice the characteristics of this Version, to which our own maintains so close a resemblance.

Tyndale's English Testament of 1534 will remain to the end of time a monument of the courage, patience, learning, competent scholarship, thorough faithfulness, and clear English sense of its noble-hearted and devoted editor. Of his courage and patience history sufficiently speaks: in reference to his learning and scholarship, with which we are here more especially concerned, a few remarks may not unsuitably be made. That his learning was sufficient for his work is shown by the work itself. Besides this, however, we know that more than twenty years before his first edition of 1525 he made translations of portions of the New Testament, and Tyndale was not a man to let those twenty years pass away without study and fresh acquisitions of knowledge. We know also that he went to Cambridge, after having spent some years at Oxford, most probably with the view of

Tyndale's  
Version :  
made from  
the Greek.

<sup>1</sup> It has been observed by Mr. Westcott that in several portions of the New Testament Tyndale's original translation remains almost intact. For instance, in the 1st Epistle of St. John about nine-tenths are due to Tyndale, and even in the more difficult and (as to translation) debatable Epistle to the Hebrews

about five-sixths belong to the same faithful hand. See *History of English Bible*, p. 211, note. An interesting and appreciative estimate of the character of this good man's great work will be found in the current number of the *Quarterly Review*, Vol. CXXVIII. p. 316. See above, p. 8, note 2.

studying under Erasmus, who himself might have been contemplating the great though hurried work which he did a very few years later. We further know that he actually produced evidence to Tonstall of his having competent knowledge of the Greek language, and Tonstall was certainly not a man to whom an incompetent Greek scholar would have been very likely to have submitted any specimen of his powers. Whatever may be said of Tyndale's knowledge of Hebrew prior to his publication of the New Testament, it seems perfectly clear, even from these external considerations, that he had a thoroughly competent knowledge of Greek, and further, that he had been studiously preparing himself for his responsible work. Really with his work in our hands it would almost seem superfluous to have adduced any other evidence, but as very unguarded statements have been made in reference to Tyndale's Testament, even by an authority as great as Mr. Hallam,<sup>1</sup> and as the students of

<sup>1</sup> See *Literature of Europe*, chap. vi. § 37, Vol. 1. p. 526, where we meet with the thoroughly mistaken assertion that from Luther's translation, 'and from the Latin Vulgate, the English translation of Tyndale and Coverdale is avowedly taken.' That he was indebted to some extent to Luther for his prologues and notes in the edition of 1534 may be perhaps fairly admitted, but that his translation was taken from that of Luther may most confidently be denied. For a full account of Tyndale's labours, see the excellent

*Historical Account of the English Versions* prefixed to Bagster's *Hexapla*, p. 40 sq., and comp. Westcott, *History of English Bible*, p. 174 sq. Fuller's summary is characteristically short and quaint: 'However, what he [Tyndale] undertook was to be admired as glorious; what he performed, to be commended as profitable; wherein he failed, is to be excused as pardonable, and to be scored on the account rather of that age, than of the author himself.' See *Church History*, Book v. 4, 39, p. 224. (Lond. 1655.)



Tyndale's Testament are but few, it may be desirable at the very outset to correct the erroneous impression that we owe the real original of our present Version to German translations and second-rate learning. It is quite reasonable to believe that, especially in the corrections he introduced in his edition of 1534, and in the substance of some of his terse notes, he may have owed something to the learning and labours of foreign reformers; but it is also certain that his Version is essentially of English origin, and that the earnest and devoted man to whom we owe it was fully equal to carry through singlehanded the great work which he had undertaken.

In addition to this, it does not seem too much to say that Tyndale's knowledge and scholarship, as far as we can infer from the times and the circumstances of the times in which he lived, was exactly of the kind, if one man was to do the work, best suited for such an undertaking. Had he been more of a professed scholar there would have been some traces of pedantic accuracy, some indications of adherence to the general tone of the Vulgate on the one hand, or to the more cultivated language of the day on the other, not any of which are to be recognised in the noble homeliness of the Version of William Tyndale. As it was providentially ordered, he was the patient, devoted, Englishman, competently learned, who made it his care to write for English eyes and English hearts; and did so with faithfulness, geniality, and breadth.

The first fact and characteristic then of Tyndale's Version is that it was fairly made from the Greek, and that Tyndale

had certainly sufficient learning to do well this portion of the great work of his life.

Independent of the then extant Versions.

The second characteristic of his Version is one which may at first surprise us, but for which we may be heartily thankful—viz., that, as he himself tells us, he made no use of the then extant versions of the Scripture. The most popular version would no doubt then have been the easy and smoothed edition of Wycliffe's original Version commonly associated with the thoroughly honourable name of Wycliffe's curate at Lutterworth, John Purvey.<sup>1</sup> That neither this nor any of the Wycliffite Versions were made the basis of Tyndale's work is certainly a subject for profound thankfulness. With every desire to honour the name and labours of Wycliffe, and with a full recognition of his general accuracy as a translator, and even a critic, we cannot forget,—first, that his Version was from the Vulgate, and was thus a Version of a Version; secondly, that it adheres, where possible, to the form and structure of the Latin, the intention of the Version being, most probably, not only to benefit the mere English reader, but to aid the student of the Vulgate; thirdly, that though generally very homely in its language it still has many more words of

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<sup>1</sup> For an account of this reviser and of his labours, see the Preface to Forshall and Madden, *Wycliffite Versions*, p. xxviii. sq. Purvey did his work with care and judgment, and had conceptions of the duties of

a translator of the Scriptures considerably in advance of the times in which he lived. See also *Historical Account* (Bagster's *Hexapla*), p. 28 sq., and Westcott, *History of English Bible*, p. 16.

Latin origin than we should have expected from Wycliffe's avowed desire to give an English Testament to English readers. It must then be regarded as providential that such a Version did not form the basis of our present Bible: Had it been so ordered, the English Bible of our day would have become ultimately a sort of Rhemish Version, rigid, cold, and Latinized.<sup>1</sup>

It is equally providential that the Wycliffite Version that is attributed to Purvey and which ultimately superseded the earlier Version did not become either the basis or model for our own Version, for though Purvey's prologue to his work is most interesting,<sup>2</sup> and some of his principles of translation thoroughly just, yet a Version so studious of English idiom rather than of grammatical accuracy, and so loose and paraphrastic as we certainly sometimes find it, would have been a very foundation of sand for the English Bible of the

<sup>1</sup> It is singular that a writer so well informed as Marsh (*Lectures on the English Language*) should regard Tyndale's Version as little more than a recension of Wycliffe's, and 'Tyndale as merely a full-grown Wycliffe' (p. 627). It is of course not only possible but probable that Tyndale was acquainted with Wycliffe's, or more probably Purvey's Version, but that he used it in any way in making his own translation may most justly be doubted. Tyndale's work seems to have been perfectly independent. See Westcott, *History of English Bible*, p. 176 sq.

<sup>2</sup> This prologue will be found in Forshall and Madden, *Wycliffite Versions*, p. xxv. sq., and a portion of it in *Historical Account* (Bagster's *Hexapla*), p. 28 sq. The prologue is thoroughly interesting and sensible. He notices his obligation to 'Lire [N. de Lyra] in the elde testamente that helpyd full miche in hys werke;' and in reference to translation lays down the general canon that 'ye beste translatyng out of Latyne into Englysh is to translate after the sentence, and not only after the wordis.' Many a reviser may take this hint.

future. It is then not without just thankfulness that we find that neither of these Versions exercised any appreciable influence whatever either on Tyndale's Testament or on any of those that followed it, unless indeed it be the du-glott Testament of Coverdale.

Tyndale's  
Version  
thoroughly  
popular.

A third characteristic of Tyndale's Version must briefly be noticed,—that it was designedly a *popular* Version. The well-known and often quoted words that 'the boy that driveth the plough should know more of the Scripture'<sup>1</sup> than the theologians of the day, represented truly Tyndale's life-long purpose. It is to this steady aim and purpose that the special and striking idiomatic excellence of the Authorized Version is pre-eminently due. To this deep resolve we owe it that our own English Version is now what we feel it to be,—a Version speaking to heart and soul, and appealing to our deepest religious sensibilities with that mingled simplicity, tenderness, and grandeur, that make us often half doubt, as we listen, whether Apostles and Evangelists are not still exercising their Pentecostal gift and themselves speaking to us in the very tongue wherein we were born. Verily we may bless and praise God that Tyndale was moved to form this design, and that he was permitted faithfully to adhere to it, for, beyond doubt, it is to that popular

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<sup>1</sup> The influence exerted by Erasmus and his labours on Tyndale has often been noticed. Even in this familiar quotation it would seem that Tyndale was but reproducing

a sentiment from the 'Paraclesis' of Erasmus, prefixed to his Testament of 1519. See *Historical Account of the English Versions* (Bagster) p. 43, 44.

element in his Version not only that we owe nearly all that is best in our present English Testament, but that there remains to this very hour, in the heart of all earnest English people, an absolute intolerance of any changes in the words or phraseology that would tend to obscure this special, and, we may justly say, this providential characteristic.<sup>1</sup> Tyndale not only furnished the type for all succeeding Versions, but bequeathed principles which will exercise a preservative influence over the Version of the English Bible, through every change or revision that may await it, until scriptural revision shall be no longer needed and change shall be no more.

We may now proceed to show by actual comparison the close relation that exists between Tyndale's Version and our present Authorized Version. Three passages have been chosen, not from containing any greater amount of coincidences of expressions than others, but simply as being portions of Scripture of familiar interest and of convenient length.

The first shall be the parable of the Rich Man and Lazarus, St. Luke xvi. 19—31.

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<sup>1</sup> The eloquent words of Froude, when alluding to the publication of Coverdale's Bible, and its close connexion with the labours of Tyndale, may well be cited. The historian justly says, 'The peculiar genius—if such a word may be permitted—which breathes through it—the mingled tenderness and majesty—the Saxon simplicity—the preter-

natural grandeur—unequalled, unapproached in the attempted improvements of modern scholars—all are here, and the impress of the mind of one man—William Tyndal." *History of England*, Vol. 111. p. 84. These words the student will find truly deserved. The more Tyndale's labours are considered, the more will they be valued.

TYNDALE.

1534.

<sup>19</sup> Ther was a certayne ryche man, which was clothed in purple & fyne bysse & fared deliciously every daye. <sup>20</sup> And ther was a certayne begger, named Lazarus, whiche laye at his gate full of soores <sup>21</sup> dessyringe to be refreshed with the cromes which fell from the ryche mannes borde. Neverthelesse the dogges came & licked his soores. <sup>22</sup> And yt fortunied that the begger dyed, & was carried by the Angelles into Abrahams bosome. The riche man also died, & was buried.

<sup>23</sup> And beinge in hell in tormentes, he lyfte up his eyes & sawe Abraham a farre of, & Lazarus in his bosome <sup>24</sup> & he cryed & sayd: father Abraham have mercy on me & sende Lazarus that he may dippe the tippe of his fynger in water & cole my tonge for I am tourmented in this flame. <sup>25</sup> But Abraham sayd vnto him Sonne, remember that thou in thy lyfe tyme receavedst thy pleasure & contrary wyse Lazarus payne. Now therfore is he comforted, & thou art punysshed. <sup>26</sup> Beyonde all this, bitwene you & vs ther is a greate space set, so that they which wolde goo from hence to you cannot: nether maye come from thence to vs.

<sup>27</sup> Then he sayd: I praye the therfore father, send him to my fathers housse. <sup>28</sup> For I have fyve

AUTH. VERSION.

1611.

<sup>19</sup> There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: <sup>20</sup> And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, <sup>21</sup> And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. <sup>22</sup> And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

<sup>23</sup> And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. <sup>24</sup> And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. <sup>25</sup> But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. <sup>26</sup> And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence.

<sup>27</sup> Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: <sup>28</sup> For

## TYNDALE.

brethren; for to warne them, lest they also come into this place of tourment. Abraham sayd vnto him they have Moses & the Prophetes let them heare them. <sup>29</sup> And he sayd: naye father Abraham, but yf one came unto them, from the ded, they wolde repent. <sup>30</sup> He sayd vnto him: If they heare not Moses & the Prophetes nether will they beleve though one roose from deeth agayne.

## AUTH. VERSION.

I have five brethren; that he may testify unto them, lest they also come into this place of torment. <sup>29</sup> Abraham said unto him, They have Moses and the prophets; let them hear them. <sup>30</sup> And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. <sup>31</sup> And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

In this passage we observe several interesting differences as well as coincidences.

In ver. 19 we should have hardly expected to have found in Tyndale's Version the Grecized 'byssse.' In Wycliffe's Version the translation is 'whight silk,' and in Cranmer's 'fyne whyte.' The more familiar 'linen' appears to have come in with Coverdale. In the same verse 'deliciously' held its ground in the leading English Versions till the last Revision. The less accurate 'lay,' in the following verse, was only changed into the more accurate and suggestive 'was laid' in the Bishops' Bible. The translation of the here somewhat peculiar *ἀλλὰ καὶ (οἱ κύνες κ.τ.λ)* is curiously varied. Tyndale probably alone retains the most strictly correct translation of the *ἀλλὰ*, though he overlooks the *καὶ*. Coverdale takes the lighter form 'but:.' Cranmer conveniently lets the adversative particle fall through ('the dogges came also'), and certainly puts the 'also' in the

Comments  
on the  
translation.

wrong place. The Genevan Version falls back on 'yea,' the A. V. adopts the general but not exact 'more-over.'<sup>1</sup>

In ver. 22 the pleasantly quaint but archaic 'yt fortunēd,' after holding its ground in one or two of the older Versions, is conveniently changed into the more natural translation by the last Revisers, who probably took it from the Rhemish Version, to which it is certain that they were from time to time indebted, though it was not one of the Versions to which they were specially directed to refer.

In ver. 23, the A. V. clearly improves upon the older

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<sup>1</sup> The same inexact rendering is retained by Alford, *Auth. Version Revised* (*in loc.*). We can hardly doubt, however, that the words convey more than the mere addition of another item to the sorrowful account; though it may be difficult to catch the exact idea intended to be conveyed by the adversative particle. Meyer (*Kommentar*, p. 478, ed. 4) with his usual accuracy observes that the ἀλλὰ must mark some opposition, the καὶ some enhancement; but we shall find it difficult probably to take his view of the passage, that the dogs increased the beggar's sufferings,—'Howbeit (instead of being fed with the crumbs) the dogs also came and licked his sores, so increasing pain' (die unreinen Thiere, und ihr den Schmerz des Hülflösen vermehrendes Lecken! Mey.). De

Wette, Ewald, and others following the majority of the older expositors rightly hold that the dogs must be considered to have shown a sort of compassion—which was not shown to Lazarus by his fellow-men; but they obliterate the force of the ἀλλὰ. Bornemann gives the gloss 'egestate ejus micæ de divitis mensâ allatæ vulneribus succurrebant canes,' but the same objection remains. Can the meaning be, that though Lazarus desired (and probably received) what really was the portion of the dogs (see Matt. xv. 27) even the dogs notwithstanding showed a sort of pity? Meyer urges on the contrary that the whole idea of the narrative is the unrelieved misery of Lazarus on this side of the grave. The exegesis of these simple words is certainly difficult.



Version, and preserves in the simple participle the tragic force, not to say even the tone of the retrospective *ὑπάρχων*, which is quite lost in the resolved 'when he was in torments' of the Rhemish Version.

In ver. 25 Coverdale adopts, though with an enfeebled order and force of words, the more literal 'good' and 'evil,' and appears to have suggested the change in A. V., all the other Versions (except the Rhemish) having followed Tyndale. The same hand introduced 'tormented' in the same verse, and passed it onward to Bishop Cox for the Bishops' Bible.

The excellent change in the translation of *χάσμα* (ver. 26) is due apparently to the Genevan Version, and is followed by the Bishops'; the scarcely less important 'fixed,' immediately afterwards, appears for the first time in the Rhemish<sup>1</sup> Version, and is adopted by our own Revisers. In the last verse the improved translation of *πεισθήσονται* is due to A. V., all the other versions without exception having here followed the earlier translation.

The second passage we have chosen is of a more technical character, and useful for showing the amount of connexion between the two Versions where more verbal change might

Second  
passage,  
Acts xxvii.  
27—44.

<sup>1</sup> We can hardly equally commend the rendering of *χάσμα* adopted by this Version,—'a great chaos.' The correct translation of the sad and monitory *ἰστηρικται* is found also in Wycliffe ('stablished') and is due obviously to the 'firmatum est' of

the Vulgate. It may be remarked in passing, that the idea of a vast chasm separating the abodes of the evil and the good is not a Jewish idea. Compare Lightfoot *in loc.*, and Eisenmenger, *Entdeckt. Judenthum*, Vol. II. p. 314.

naturally be expected. The portion chosen is the concluding part of St. Paul's shipwreck, Acts xxvii. 27-44.

## TYNDALE.

<sup>27</sup> But when the fourtente nyght was come, as we were caryed in Adria about mydnyght, the shipmen demed that ther appered some countre vnto them, <sup>28</sup> & sounded, & founde it xx feddoms. And when they had gone a lytell further they sounded agayne & founde xv feddoms. <sup>29</sup> Then fearinge lest they shuld have fallen on some Roche, they cast iiii ances out of the sterne & wysshed for the daye. <sup>30</sup> As the shipmen were about to flee out of the ship & had let doune the bote into the see vnder a coloure as tho they wolde have cast ances out of the forshippe: <sup>31</sup> Paul sayd unto the under captayne & the soudiers excepte these abyde in the ship ye cannot be safe. <sup>32</sup> Then the soudiers cut of the rope of the bote & let it fall awaye.

<sup>33</sup> And in the meane tyme betwixt that & daye Paul besought them all to take meate, sayinge: this is the fourtente daye that ye have taried & continued fastynge receavinge nothinge at all. <sup>34</sup> Wherefore I praye you to take meate: for this is no dout is for youre helth: for ther shall not a heere fall from the heed of eny of you. <sup>35</sup> And when he had thus spoken, he toke breed

## AUTH. VERSION.

<sup>27</sup> But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country; <sup>28</sup> And sounded, and found *it* twenty fathoms: and when they had gone a little further, they sounded again, and found *it* fifteen fathoms. <sup>29</sup> Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day. <sup>30</sup> And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship, <sup>31</sup> Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved. <sup>32</sup> Then the soldiers cut off the ropes of the boat, and let her fall off.

<sup>33</sup> And while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing. <sup>34</sup> Wherefore I pray you to take *some* meat: for this is for your health: for there shall not an hair fall from the head of any of you. <sup>35</sup> And when he had thus spoken, he took bread, and gave

## TYNDALE.

& gave thankes to God in presence of them all & brake it & beganne to eate. <sup>36</sup> Then were they all of good cheare, & they also toke meate. <sup>37</sup> We were all together in the ship, two hundred 3 score and sixtene soules. <sup>38</sup> And when they had eaten ynough they lightened the ship & cast out the wheate into the see.

<sup>39</sup> When yt was daye they knew not the lande but they spied a certayne haven with a banke, into the which they were mynded (yf yt were possible) to thrust in the ship. <sup>40</sup> And when they had taken up the ancrs, they commytted them selves unto the see, & lowsed the rudder bondes & hoysed up the mayne sayle to the wynde & drue to londe. But they chaunsed on a place, which had the see on bothe the sydes, & thrust in the ship. And the foore part stucke fast & moved not, but the hynder brake with the violence of the waves.

<sup>42</sup> The soudears counsell was to kyll the presoners lest eny of them, when he had swome out shulde fle awaye. <sup>43</sup> But the under coptayne willinge to save Paul kept them from their purpose, & commanded that they that could swyme shulde cast them selves first in to the see & scape to londe. <sup>44</sup> And the other he commanded to goo some on

## AUTH. VERSION.

thanks to God in presence of them all: and when he had broken *it*, he began to eat. <sup>36</sup> Then were they all of good cheer, and they also took *some* meat. <sup>37</sup> And we were in all in the ship two hundred threescore and sixteen souls. <sup>38</sup> And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

<sup>39</sup> And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship. <sup>40</sup> And when they had taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore. <sup>41</sup> And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

<sup>42</sup> And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. <sup>43</sup> But the centurion, willing to save Paul, kept them from *their* purpose; and commanded that they which could swim should cast *themselves* first *into the sea*, and get to land: <sup>44</sup> And the rest, some on boards, and some on *broken pieces* of the

## TYNDALE.

## AUTH. VERSION.

bordes & some on broken peces of  
the ship. And so it came to passe  
that they come all safe to londe.

ship. And so it came to pass, that  
they escaped all safe to land.

Comments  
on some of  
the changes.

We may here again shortly notice a few of the changes.

In ver. 27 our own Version apparently has the credit of the more vigorous translation of *διαφερομένων*, the other Versions either following Tyndale or the very feeble 'as we were sayling' of Cranmer. Some good examples of the true force and meaning of the word will be found in that excellent repertory of illustration, the notes of Wetstein.

In ver. 28, Coverdale is apparently the only translator who has ventured on the longer and perhaps more professional 'cast out the lead' ('kesten down a plomet,' Wycl.): the rest all adopt the shorter and simpler form.

In ver. 29, the Genevan Version is the first to be a little more literal in the translation of *τραχεῖς τόπους* ('rough places'), though in the A. V. the change to the plural at once shows the close care of the Revisers, and presents a very fairly approximate rendering.

In ver. 30 we may congratulate ourselves on having escaped the 'mariners' of the Genevan Version,—the only Version that has committed itself to this somewhat vapid word. The professional change of gender in ver. 32 is found only in A. V. It might have been useful in Tyndale's rendering, to mark that it was not the rope but the boat that fell away: it is apparently unnecessary in the A. V.

In the first words of ver. 33, our Version is very happy in

the delicate change from 'when' ('when the daye beganne to appear,' Cran., Bish. ; comp. Cov.) to 'while,' just giving the required shade of meaning so as to be true to the original. Nothing shows more clearly than these slight touches the thorough care and faithfulness with which the last Revisers executed their work.

In ver. 35 the resolved translation of the participle, 'when he had broken it,' in the A. V., and derived probably from Cranmer, is scarcely an improvement on the more idiomatic and equally accurate 'and [he] brake it and beganne to eate' of the older Version. No clauses are more difficult to translate with ease and vigour than the participial clauses in the New Testament, and especially in St. Luke. The varied relations of time, manner, and circumstance will sometimes all be found involved in a group of participles round one solitary finite verb, to exhibit which in a faithful and at the same time easy translation is commonly very difficult. Here it seems natural to mark by a resolved translation the action that followed the words, but it scarcely seems necessary to mark in the same way the priority of the breaking of the bread to the eating of it. But after all, these are matters in which individual judgments will necessarily greatly vary.

In the next verse but one a slight difference occurs in the first words which also opens up a subject of some difficulty. Tyndale, it will be observed, with all the other early Versions except the Bishops', prefixes no connecting particle to the first words of ver. 37. In the original the particle is  $\delta\epsilon$ . Is

this a case where the slight change of thought involved in this delicate use of the particle, and the transition from the acts of the gathered shipmen to the fact of their number, is really best expressed in English by the omission of any connecting particle ; or is it a case where some English particle seems needed? Here again judgments will greatly vary. To the majority probably it would seem that a particle is needed, but that majority would be greatly divided whether the exact shade of thought was best conveyed by the loosely connecting 'and,' or the half-parenthetic and mainly transitional 'now.' The same question recurs in ver. 39, at the beginning of which Tyndale and the Versions prior to the Bishops' Bible, leave the connecting particle untranslated. These are niceties of translation to which it may not be undesirable in passing to direct the general reader's attention.

In the last words of verse 40, the A. V. is a slight improvement on the earlier Version, but both fail in marking that it was the particular shore, or rather beach, which they had already observed.<sup>1</sup> The Rhemish Version has inserted the

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<sup>1</sup> In this verse the modern reviser would almost certainly introduce a change in the translation of ἀρτέμων. The most probable rendering would seem to be 'fore-sail,' but the objection is that St. Luke in that case would have been more likely to have used the technical word, δόλων. See however the elaborate arguments in the excellent dissertation 'On the

*Ships of the Ancients'* in Smith, *Voyage and Shipwreck of St. Paul*. The same objection is urged against the supposition that it was some hinder (mizen) sail, there being a technical term, though perhaps not so well known as δόλων, viz., ἐπίδρομος. Meyer notices that this sail in Italian is known by the technical name 'artimone,' but him-

article. The translation in the A. V. of *κατεῖχον* is admirable. All the other Versions (except Rhem. 'they went on toward') retain the less expressive rendering of Tyndale. Here again we have another instance of the watchfulness and care of the last Revisers.

In the next verse (ver. 41) the change in regard to *διθάλασσοσ* is not equally for the better. It tends rather to confuse what St. Luke appears to specify, that the vessel was run on to a tongue of land lying below the surface, and connected with the shore by an isthmus, with some little depth of water on it; hence the circumstances of ver. 43 sq. The slight but necessary change in the translation of *ἐλύετο* was taken from the Rhemish Version. To the same Version is due the credit of marking in ver. 43 that it is there the simpler *ἐξίέναι* ('goe forth to land'), not as afterwards *διασωθῆναι*. The A. V., however, having taken the hint improves upon it.

In the last verse the insertion by Tyndale of the former verb makes the sense clearer; Coverdale was the first to omit it, and is followed by the Bishops' Bible and our own Version. At any rate, we can hardly here take a hint from the Rhemish,—'and the rest, some *they caried* on bordes.' Such a proceeding would certainly have been a little difficult in such a locality, and with some depth of water on the isthmus.

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self refers the term to some upper sail ('Braamsegel,' topsail) attached to the presumably yet standing mast.

See *Kommentar zur Apostelgesch.* p. 455 (ed. 2), and the good notes on the whole passage.

Third  
passage,  
2 Thess.  
chap. ii.

The third passage which we may select is a very different one, and so not unsuitable for testing the connexion between the Versions. We take the second chapter of the second Epistle to the Thessalonians, in which the Apostle specifies the signs and coming of Antichrist.

## TYNDALE.

2. We beseche you brethren by the commynge of oure lorde Jesu Christ, and in that we shall assemble vnto him, <sup>2</sup> that ye be not sodenly moved from youre mynde, and be not troubled, nether by sprete, nether by wordes, nor yet by letter which shuld seme to come from vs, as the daye of Christ were at honde. <sup>3</sup> Let no man deceave you by eny meanes, for the lorde commeth not, excepte there come a departynge fyrst, and that that synfull man be opened, the sonne of perdition <sup>4</sup> which is an adversarie, and is exalted above all that is called god, or that is worshipped: so that he shall sitt as God in temple of god, and shew him silfe as god.

<sup>5</sup> Remember ye not, that when I was yet with you, I tolde you these thynges? <sup>6</sup> And nowe ye knowe what with holdeth: even that he myght be vttered at his tyme. <sup>7</sup> For the mistery of that iniquitie doeth he all readie worke which onlie loketh, vntill it be taken out of the waye. <sup>8</sup> And then shall that wicked be vttered, whom the lorde shall consume with the sprete of his mouth, and shall destroye

## AUTH. VERSION.

2. Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him, <sup>2</sup> That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. <sup>3</sup> Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition; <sup>4</sup> Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

<sup>5</sup> Remember ye not, that, when I was yet with you, I told you these things? <sup>6</sup> And now ye know what withholdeth, that he might be revealed in his time. <sup>7</sup> For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way. <sup>8</sup> And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the



## TYNDALE.

with the apearaunce of his com-  
mynge, <sup>9</sup>even him whose commynge  
is by the workyng of Satan, with  
all lyinge power, signes and wonders:  
<sup>10</sup> and in all deceavablenes of vn-  
rightewesnes, amonge them that  
perrysshe: because they received not  
the (love) of the truth, that thay  
myght have bene saved. <sup>11</sup> And  
therfore god shall sende them stronge  
delusion, that they shuld beleve lyes:  
that all they might be damned which  
beleved not the trueth but had plea-  
sure in vnrightewesnes.

<sup>13</sup> But we are bounde to geve  
thanks alwaye to god for you  
brethren beloved of the lorde, for  
because that God hath from the  
begynnyng chosen you to salvacion,  
thorow santifyng of the sprete,  
and thorowe belevyng the trueth:  
<sup>14</sup> wherunto he called you by oure  
gospell, to obtayne the glorye that  
commeth of oure lorde Jesu Christ.

<sup>15</sup> Therefore brethren stonde fast  
and kepe the ordinances which ye  
have learned: whether it were by  
our preachyng, or by pistle.  
<sup>16</sup> Oure lorde Jesu Christ hymselfe,  
and God oure father which hath  
loved us and hath geven us ever-  
lastyng consolacion and good hope  
thorowe grace, <sup>17</sup> comforte youre  
hertes, and stablysshe you in all  
doctrine and good doynge.

## AUTH. VERSION.

brightness of his coming: <sup>9</sup> *Even*  
*him*, whose coming is after the  
working of Satan with all power, and  
signs, and lying wonders, <sup>10</sup> And  
with all deceivableness of un-  
righteousness in them that perish;  
because they received not the love  
of the truth, that they might be  
saved. <sup>11</sup> And for this cause God  
shall send them strong delusion,  
that they should believe a lie:  
<sup>12</sup> That they all might be damned  
who believed not the truth, but had  
pleasure in unrighteousness.

<sup>13</sup> But we are bound to give  
thanks alway to God for you,  
brethren beloved of the Lord, be-  
cause God hath from the beginning  
chosen you to salvation through  
sanctification of the Spirit and belief  
of the truth: <sup>14</sup> Whereunto he  
called you by our gospel, to the  
obtaining of the glory of our Lord  
Jesus Christ.

<sup>15</sup> Therefore, brethren, stand fast,  
and hold the traditions which ye  
have been taught, whether by word,  
or our epistle. <sup>16</sup> Now our Lord  
Jesus Christ himself, and God, even  
our Father, which hath loved us,  
and hath given *us* everlasting con-  
solation and good hope through  
grace, <sup>17</sup> Comfort your hearts,  
and stablish you in every good word  
and work.

In the first verse the A. V. adopts and improves upon the Comments.

translation of the Bishops' Bible 'our assembling unto Him,' and so rightly avoids a very awkward periphrasis.

In the second verse the older Version is certainly the more accurate in its translation of ἀπὸ τοῦ νοός ('from youre mynde'), but in what follows it is much improved upon, both in the Bishops' and the A. V.

The change in ver. 3 to 'falling away' is due to the Bishops', and is a clear improvement, but the definite article ought not to have been overlooked; it was *the* definite falling away which was to precede the coming. In the conclusion of the verse we owe the vigorous translation, 'the man of sin,' to the usually smoother Coverdale. The reading, it may be observed, is somewhat doubtful, as the two most ancient Manuscripts (the Vatican and Sinaitic) read ἀνομίας. This however would not affect the principle of the translation, but only the change from 'sin' to 'lawlessness.'

In ver. 4 there are some small changes, and all for the better, part due to Bishops', part to the A. V.

In ver. 7 we find that Tyndale and most of the earlier Versions were induced to emphasize the article τῆς ἀνομίας: it need scarcely be said that it appears only on that well-known principle that if, of two nouns in regimen, the first has the article, the second will also have it without being thereby made peculiarly definite. In the latter portion of the verse, the Genevan Version has the merit of having first brought out the correct meaning.

In ver. 8 the translation of Bishops' followed by A. V. is perhaps questionable. It is doubtful whether anything more

is meant than that 'manifestation' and final 'appearance' of the Lord, which seems always specially marked by the word *ἐπιφάνεια*.

In ver. 9 it may also be doubted whether, in point of actual structure, Tyndale is not right, and whether the gen. *ψεύδους* is not to be associated with all the three substantives, not, as in A. V., only with the last one: 'power,' 'signs,' and 'wonders' were all marked by the same principle.

In ver. 11, a change is made from the plural 'lies' to the singular, but all the Versions alike omit the article. In the next verse two very small changes appear, both however serving to exhibit that incessant care which, as we have already seen, so marks the Authorized Version; the earlier Versions preserving Tyndale's words as they stand.

The same remark applies to ver. 13, where there are also two or three small changes, one, however, of which is of some little importance—viz., the omission in the A. V. of the preposition ('thorowe') in accordance with the Greek. This exactness is unfortunately not always observed in our Version, but in any future Revision it is to be hoped that it would be systematically maintained; several passages being affected by the principle even in their doctrinal aspects.<sup>1</sup>

<sup>1</sup> We may take a single but important instance. In John iii. 5, the words *ἐὰν μὴ τις γεννηθῆ ἔξ ὕδατος καὶ Πνεύματος* are translated, not only in the A. V. but in all the Versions, 'Except a man be born of water and of the Spirit,'—the preposition being in-

serted before the second substantive, though not so inserted in the Greek. Now it can hardly be doubted when we come closely to reason on the passage, that this insertion of the preposition tends to refer the *γέννησις* to two media or mediating agencies

It is a matter of common sense that if the two substantives have only one preposition, the writer instinctively regards the subjects or ideas expressed by the two substantives as so far allied, that they may suitably stand under the vinculum of the single preposition.

The next verse (ver. 14) presents an interesting difference. Here Tyndale gives a direct interpretation: he regards the genitive τοῦ Κυρίου κ.τ.λ. as a genitive of the *source*, and marks it distinctly in translation. In this view he is followed by Taverner, and, as far as we remember, Taverner alone. Coverdale's and all the remaining Versions adopt the simple translation, and so rightly avoid *interpretation*. Christ is here obviously represented, in harmony with the whole tenor of the passage, and indeed the analogy of Scripture, as the *possessor* of the glory rather than the source of it.<sup>1</sup>

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which need not by any means be regarded as combined. This however the Greek does not imply. Nay, the very absence of the preposition when it might have been so easily inserted suggests the *contrary* deduction,—the rule of Winer being undoubtedly correct, that the preposition 'is repeated when the nouns denote objects which are to be taken by themselves, as independent, and *not repeated* when they reduce themselves to a single main idea, or (if they are proper names) to one common class:' contrast Luke xxiv. 27, John xx. 2 (on which Bengel

bases an actual deduction—'non una fuisse utrumque discipulum'), and 1 Thess. i. 5, with John iv. 23, Luke xxi. 26, and the present passage. See on this subject, Winer, *Grammar of the N. T.* § 50, p. 522 (ed. Moulton), and the ample list of examples there specified.

<sup>1</sup> There is no case to which more attention ought to be given in the N. T. than to the genitive. There are at least 5 or 6 different uses which should be carefully studied, as doctrinal deductions of considerable importance will be often found to depend on the view taken. We have, for

The beginning of verse 15 brings out a polemical difference. The A. V., with really considerable boldness, here follows the Rhemish Version in opposition to all the earlier Versions, and gives to *παραδόσεις* its not unusual sense of 'traditions.' Exegetical considerations, however, make it very doubtful whether the Genevan 'instructions' is not more in coincidence with the general tenor of the passage and Epistle.

We may close the comparison of the two Versions by noticing one important form of words *ὁ Θεὸς καὶ πατὴρ ἡμῶν*, which, as it will be observed, is differently translated in the two Versions, Tyndale dropping the *καὶ* in translation, the A. V. on the contrary rather giving it emphasis. There is yet a third translation possible, which we first find in the Bishops' Bible,—'God and our Father;'<sup>1</sup> which of these is to be preferred? Perhaps the last, as implying that we regard the holy words 'God and Father'<sup>1</sup> as a solemn title

instance, a gen. of possession as here; of origin (Col. ii. 8); of originating cause (Col. i. 23, 1 Thess. i. 6); of characterizing quality (Gal. v. 1); of material (Phil. iii. 21); of contents (1 Thess. ii. 5); of opposition (Eph. vi. 14); of point of view (Phil. ii. 30),—and the general divisions of the gen. *subjecti* and *objecti*, the due distinction between which always tests the accuracy of thought and perspicacity of the interpreter. The reader who desires to pursue this subject will find in the notes on the above passages in the

*Commentaries* of the writer of this note further references and comments. In the otherwise excellent Grammar of Winer the cases (and especially the gen.) are not treated with the clearness which marks other parts of the work.

<sup>1</sup> On this solemn form of words see the notes on *Gal. i. 5*, where the subject is somewhat fully discussed. Whichever view be taken, there certainly ought to be uniformity in translation. This formula, as translated in the A. V., supplies one of the many proofs of the

in which Godhead and Fatherhood were simultaneously recognised in the devout mind of the believer. The A. V. is very inconstant in its translation of these words, and would have here to be watched closely in any new revision. The passage concludes with a clearly necessary correction on the part of the A. V., 'good word and work,' though in this our Version was only following, as to the position of the epithet, the earlier Versions of Cranmer and of the Bishops.

After the above comparisons really little remains to be said; such passages as have just been chosen serving to bring out practically the actual facts of the case. In the first place we see clearly that our own Version is and remains substantially that of Tyndale. All that makes it what it essentially is, its language, tone, rhythm, vigour, and breadth, are due to this first devoted translator from the original. At the same time, and in the second place, we have observed manifold small changes, their number greatly increasing as the difficulties of the passage increase, or as we pass from narrative to argument. How and whence these changes came in is the only question that remains to be answered. This may be done shortly, and without entering far into the province of the history of the English Bible.

Even from the passing comments that have been made, it would have become clear to the general reader that each succeeding Version contributed something by way of cor-

undesirableness of the arrangement of different companies of translators or revisers for different portions of

Scripture. All portions of the N. T. ought to be gone over together by the same body of revisers.

rection and change to the labours of Tyndale. Much is due to Coverdale, who of late we think has been unduly depreciated. It may be that he was a second-rate man compared with Tyndale ; it may be too that his knowledge of the original languages was at first very moderate ; it may be also that he was appointed to his work rather than inwardly called to it, as was the case of his friend. But he certainly laboured faithfully and in many respects successfully. He was also thoroughly loyal to Tyndale ; he never sought to supersede the earlier Version, but rather by the aid of others to supply such contributions, by way of addition and correction, as God enabled him to make to a great and holy cause. At the same time this also seems clear that Coverdale's Version can hardly be considered in the line of direct descent from Tyndale to the Authorized Version. Though less remote than Taverner's, Coverdale's Version can scarcely be considered as much more than *collaterally* related to our present English Bible. The line was clearly continued by Matthew, or to drop the *nom de plume*, the martyr John Rogers. In this edition we have little more, in regard of the New Testament, than Tyndale's standard edition of 1534, occasionally corrected by Tyndale's own edition of 1535 and the edition of Coverdale of the same year. Matthew's Bible appeared in 1537, and was so far approved by authority that the circulation of it was sanctioned by the King. Thus wonderfully and mysteriously was Tyndale's dying prayer of a few months before, 'Lord ope the King of England's eyes,' heard and answered. The work of one martyr, edited

by one who afterwards wore the same mystic crown, was the first Authorized Version of the Church of England.<sup>1</sup>

The Great Bible.

The line is continued by the Great Bible, or Cranmer's Bible, which was published three years later. The Archbishop, as we know from Fox's Manuscript preserved by Strype,<sup>2</sup> began the work by taking 'an old English translation' of the New Testament,—almost certainly Tyndale's,—which he divided into eight or nine parts, and gave, copied out 'at large in a paper book,' to his coadjutors. This recension, it can hardly be doubted, was the New Testament of the Great Bible, which, as inspection clearly shows, was a revised edition of Tyndale. Among the Archbishop's coadjutors were probably Tonstall, Bishop of Durham, and Heath, Bishop of Rochester, who are subsequently specified in the title page of the edition of 1541 as 'overseers and perusers' of the work, Gardiner, Bishop of Winchester, who appears to have been the reviser of the Gospels of St. Luke

<sup>1</sup> The estimate of Coverdale's share in the great work of Bible-translation is extremely well stated in the *Historical Account* prefixed to Bagster, *Hexapla*, p. 71 sq. From this account it would seem that Coverdale in no way wished even to seem to interfere with Tyndale's labours; that Tyndale's New Testament was certainly one of the authorities he used; that his Bible was *permitted* by the King to be used; and that the King *intended* to have formally

authorized it, but that the intention was never actually carried out. It is therefore hardly correct to call it, as it has been called in a recent essay, 'The first authorized Version.' See *Quarterly Review* for April, 1870, p. 319. This honour certainly belongs to Matthew's Bible. See *Historical Account*, p. 78.

<sup>2</sup> See Strype, *Cranmer*, Book 1. ch. 8, Vol. 1. p. 48 (Oxford, 1812) and the full notice in *Historical Account*, p. 80.



and St. John, Stokesley, Bishop of London, to whom the Acts of the Apostles were assigned, and four or five others. Coverdale was very properly chosen as the corrector of the press and practical editor, but there does not seem reason for thinking that he had much, if indeed anything, to do with the actual work of revision. This interesting and important Version maintained its ground during the whole of the remainder of Henry's reign, and,—after the short interval of Mary's reign,—during the first ten years of the reign of Elizabeth, until at length it was superseded by the Bishops' Bible in 1568. It thus was the Authorized Version of the Holy Scriptures for nearly a generation, and still maintains some place in our services (in the Prayer-book version of the Psalms, and in the sentences of Scripture in the Communion Service) unto this very day.

Our attention must now be turned to the Genevan Version, The Genevan Version. which though collaterally related to our present Version, and not in the line of what may be called authorized descent, nevertheless has been the source from which many corrections have been introduced. The New Testament was published first under the superintendence of William Whittingham, afterwards Dean of Durham, in the year 1557 at Geneva, and afterwards, with many alterations, in 1560 when the whole Bible was published. Among those who took part in the whole work, was the veteran Coverdale, Thomas Sampson, afterwards Dean of Christchurch, Thomas Cole, afterwards Archdeacon of Essex, Christopher Goodman, and others. The work was done well, though by no

means without indications, in the New Testament especially, of bias and doctrinal prejudices. The greater part of the changes in the New Testament are referable to the work of a good interpreter though a rash and inexperienced critic,—the version and notes of Beza ; but there are throughout clear signs that great care and consideration were shown in the adoption of these changes, and that on the whole the labour was well bestowed. This Version, as is well known, was very popular, and maintained its ground against the Bishops' Bible, and, for some years, even against our present Version. It was the household, though not the authorized, Version of the Scriptures for fully two generations.

This Version deserves our attention in three respects,—first, as having introduced the use of italics to supplement and carry on the sense, and also, though less happily, the *separation* into verses ; secondly, as showing some desire on the part of the revisers to follow as critically correct a text as their limited knowledge and appliances, and (it might be added) their deference to Beza's authority, permitted them to recognise ; thirdly, as being the first Version which had been made in *co-operative union*. All the preceding Versions had been the work, either wholly or in their separate parts, of individuals. In this Version we had several earnest and competently learned men working together, and, as might be expected, finally producing a work which, whatever may be its faults and prejudices, certainly presents an aspect of considerable unity and harmony in its general execution. This is a hint which is not now without its value and signifi-

cance. As we have already said, it stands only in a collateral relation to our own Version, but it has supplied a fairly large contingent of corrections.

What we have termed the authorized line of descent was continued by the Bishops' Bible, from which our own Version is legitimately derived, the general and leading instruction being given to the Revisers of 1611 to introduce 'as few alterations as may be' in the then current Version. On this Version a few remarks may be made as to structure and general characteristics.

It appears to have been undertaken from two different reasons,—first, honest dissatisfaction with Cranmer's Bible as expressed by distinguished scholars, such as Lawrence, and men of influence such as Sandys, then Bishop of Worcester; secondly, from the fear of the rapidly increasing influence and circulation of the Genevan Version. These two causes induced Archbishop Parker to call in the aid of eight of his suffragans and of other learned men of the day, and with them to bring out a thoroughly revised Version based on that of Cranmer. The work was completed in 1568. Of the New Testament, the Gospels were revised by Cox, Bishop of Ely, the Romans by Guest, Bishop of Rochester, and the First Epistle to the Corinthians by Goodman, Dean of Westminster. No clue is afforded to the revisers of the remaining books. The work was done creditably though unequally, but it nowhere appears to have been the result of actual conference and locally united labour. Though confessedly showing a much more thorough revision

of existing materials than seems to have been the case with its predecessor the Great Bible, though Parker's recension was much more complete than Cranmer's, yet still it had all the faults and defects which were almost necessarily due to its mode of construction ; and it certainly never succeeded in thoroughly commanding the respect of scholars or in securing the sympathies of the people. So it maintained its position during the forty-three years of its authorized existence, more by external authority than by any special merits of its own. It probably remained in many churches several years after the present Version, and, as we know from extant sermons, still continued in many cases to be the source of the words of the preacher's text,<sup>1</sup> but its real hold on the church and the nation was never strong, and was soon finally loosened by the increased recognition of the real excellence of the present Authorized Version.

We have now concluded our genealogy of our present Version, and established, we hope, both the correctness of the pedigree already specified, and this important fact,—

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<sup>1</sup> Perhaps a stronger instance could hardly be selected than that of the texts to the Sermons of Bp. Andrewes preached after 1611, which are taken from the Bishops' Bible. And yet Andrewes was one of the revisers of that very version, and, as chairman of the first of the two companies that sat at Westminster, and a well known scholar, might naturally be

supposed likely to have adopted the new Version, especially as some of the sermons were preached as late as 10 years after its appearance. The slow progress of the Auth. Version and the difficulties with which it had to contend in circulation have been shortly noticed by Disraeli, *Curiosities of Literature* (Series 2) Vol. 111. p. 322.

that our English Testament of the present day, after all its changes, revisions, and remodellings, is still truly and substantially the venerable Version of Tyndale the Martyr. God give us wisdom ever to conduct our consultations in reference to the revision of such a Version with a sensitive remembrance of the true source of our present noble inheritance. On its pages are the enduring traces of the labours of a noble and devoted life, and the seal with which it is sealed is the seal of blood.

We may now turn to the second question of the present chapter, and consider shortly the principles which have been followed in the construction of our present Version. These have been already in some degree touched upon in the preceding pages, but may now be more distinctly specified. We will first notice the leading principles, and then those general instructions that were prescribed for the carrying out of the work which necessarily involve matters of detail.

The leading principles were thoroughly sound, and in perfect harmony with the past history of the English Version. These were, first, a division of labour. Separate portions of the Holy Scriptures were assigned to different companies of scholars, and the work done by each company was reviewed by all the other companies, and finally passed under the Committee of Revision. As there were in all six companies, two at Westminster appointed by the King (to whom the credit of the plan is justly due), two at Oxford nominated by the University, and two at Cambridge similarly nominated, and as the numbers in each company varied from seven to

Principles  
of our  
present  
Version.

First;  
division of  
labour.

ten, it has been computed that no part of the work would have been examined less than fourteen times and some parts as many as seventeen.<sup>1</sup> With this principle of division of labour there was thus combined the principle of mutual revision of the work done. Here we observe a great improvement over the plans, as far as we know them, which were followed in the earlier revisions. In Cranmer's and Parker's recensions the work was similarly broken up into parts, but each part was assigned merely to an individual; and no arrangement seems to have been made in either case for any review by the rest of the work done by the individual, nor was there any adjustment by which united conference was provided for. If we may institute a rough comparison between the revisions, we may perhaps rightly say that the two earlier revisions (at any rate of the New Testament) were due chiefly to the action and influence of the Archbishop of Canter-

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<sup>1</sup> See *Historical Account* (Bagster), p. 153. Though the work was thus done with extreme care and subjected to repeated scrutiny, still the system of companies of translators rather than of one body, or rather two bodies, the one for the Old and the other for the New Testament, each body doing their whole work *in union*, has certainly left its unfavourable traces on our present Version. The New Testament was divided between two companies,—one of eight persons, of which Dr. Ravis, Dean of Christchurch, and

subsequently Bishop of Gloucester, and of London, was president, and the other of eight persons, over whom Dr. Barlow, Bishop of Rochester and subsequently Bishop of Lincoln, presided. The former sat at Oxford, and took the Gospels, Acts, and Revelation; the latter took the Epistles and sat at Westminster. Had these fifteen men sat regularly together at the same place the revision of the New Testament would have been better in itself, and (what is of importance) more evenly executed.

bury for the time being,<sup>1</sup> and that the labourers in the work were chiefly Bishops : that the last revision was due chiefly to the influence of the Sovereign, and that the labourers were in the greater part nominated by the Universities. The first two revisions were thus archiepiscopal and episcopal, the last royal and academic. If there is yet to be another revision, it seems likely that a third and different agency will direct and carry out the work of the future, and that at length the Convocation of the Church of England, sustained by the aid and sympathies of the Nation, will come forward as the faithful reviser of the national Version of the Book of Life. Up to the present time, it must be said, Convocation has failed in one of its great duties as a representative, imperfect it may be, but still a representative, of the local Church in her holy office as guardian of the archives of the Truth. Up to the present time Convocation has been found wanting ;<sup>2</sup> in

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<sup>1</sup> This of course is not to be understood exclusively, Cromwell having had so great a hand in the proceedings prior to the publication of the Great Bible. From the beginning, however, it seems correct to ascribe to Cranmer, especially in reference to the New Testament, the foremost place in the movement. The division of work above alluded to as marked out by Cranmer, and the recension which appears to have resulted from it, and which ultimately appears to have formed the New Testament of the Great Bible,

seem to justify the reference, at any rate of the N. T., to the Archbishop of Canterbury. See the *Printed Account* (Bagster), p. 83.

<sup>2</sup> Convocation has more than once moved in the subject, but never with heartiness or success. Its first indication of movement was in that very critical period in the history of the English Bible which immediately followed the publication of Tyndale's Version of 1534, and was just prior to the appearance of Coverdale's. Convocation then intimated an intention of taking up the work

the future there seems reason to hope that Convocation will bear its rightful part in the holy and responsible work.

But, to return to the Revision of 1611, the first of the leading principles, was, as we have seen, thoroughly sound. Where it might have been improved, and where probably it would be improved in any future attempt, would be in a more distinct separation between the revisers of the Versions of the Old and of the New Testament. Knowledge has now so widely increased, and the tendency to speciality in knowledge is now so distinct a characteristic of our present times, that it would now be very undesirable for the work of the reviser of any part of the Version of the Old Testament to be subjected to the correcting eye of a reviser connected with the New Testament. The two companies must now work separately, but their work might beneficially, as in the time of King James, be laid before a small Committee of Revision. It would of course also be necessary that both companies, before addressing themselves to their separate work, should come to a thorough agreement on all details as

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of a new translation. As however it was soon seen by Cromwell, that the carrying out of this intention would be delayed almost indefinitely, Coverdale was appointed to the work, and the intention of Convocation fell through. Again, at another important period, after the publication of the Great Bible, when there was a clear desire for a new revision, Convocation undertook to

form a plan, but the preparations were really so very tiresome and hopeless (see Fuller, *Church History*, Book v. 4, p. 237 sq. Lond. 1655, Joyce, *Sacred Synods*, Chap. xi. p. 406) that the work was transferred to the Universities, — and when there, as might be supposed, never allowed to be proceeded with. See, for further details, *Historical Account*, p. 105 sq.



regards the nature and amount of revision, and the general character of the language to be used, where a change of rendering might be found necessary. This last matter, as we have already seen, is one of considerable importance, and one on which the general acceptance of the work would be found very greatly to depend. The first leading principle then of the last revision is to be thoroughly approved of, and the manner in which it was carried out may very profitably be borne well in mind ; but, at the present time, modifications would certainly be desirable, not only in what has been already specified, but even in the numbers employed and the mode of meeting. We should do the work better if the number (for the O. T.) were less, and *especially* if the work of revision were carried on round a common table. There would then be a unity in the whole, and a harmony in the general tone of the corrections which, it must be frankly said, is certainly often wanting in our Authorized Version.

The second leading principle was one which cannot be too strongly commended,—to introduce as few alterations as may be into the Current Version. On the precise nature and amount of the alterations that may from time to time be considered requisite, there will ever be varying opinions ; but it certainly was a wise as well as a charitable principle to make as little alteration as possible in a Version which had been bound up with the devotional feelings of the people, at least as far as the hearing of the ear went. It was wise too to follow that principle of minimum alteration

Secondly ;  
as few  
changes as  
possible.

which had been instinctively followed from the Edition of Matthew down to the time of the last revision. And what was deemed wise and charitable then, would be obviously much more so now, when the necessity for alteration has become diminished by successive revisions, and when that which is to be revised has for more than 250 years, unlike the Bishops' Bible, been valued in the closet, the household, and the Church with equal affection and veneration.

These two principles of combined labour and minimized alteration are the two that may be considered the leading principles of the revision of 1611. For the most part they seem to have been followed out faithfully and persistently.

Minor principles.

Of the minor principles, we may notice three, as being of some importance in forming a right estimate of the Authorized Version, and also as being worthy of consideration in reference to any future revision.

Authorities to be consulted.

The first of these relates to the authorities to which the revisers were to have recourse when they happened to agree better with the original than the Bishops' Bible. These are specified in the instructions, as the Versions of Tyndale, Coverdale, Matthew, Whitchurch (*i.e.* Cranmer, — Whitchurch and Grafton having been the printers), and the Genevan Version. The rule was good, but it may be said generally that it was not very carefully followed, except perhaps in the case of the Genevan Version. Had they followed it more closely they would have removed several

errors which they left remaining,<sup>1</sup> and have avoided some which they introduced. The authorities on which the revisers seem mainly to have relied are Beza's Latin Version and notes, the Genevan, and the Rhemish Version. To this last Version, though it was not in the list of their authorities, they were certainly more than occasionally indebted. And commonly with advantage,—as the Rhemish, with all its faults and asperities, was a translation of a really good Version, and, at any rate, is very affluent in its vocabulary, and very useful in converting Latin words into English service.<sup>2</sup> While then they judiciously used existing material, and, as we know from Selden and from their own preface, did not neglect Versions in other and modern languages, it still does seem to be a fact that they did not very carefully attend to the Versions that were specified; inspection seeming to corroborate the remark, that when they made an alteration in the Bishops' Bible they rarely went back to an earlier Version.

A second principle which they tell us in the preface they had considered themselves at liberty to follow, was that of Variation  
in the  
renderings.

<sup>1</sup> To name one out of several instances of some degree of importance, we may notice the translation of *ποιμνη* in John x. 16. Our own Version retains the incorrect translation 'fold' which had come in with the Great Bible. Had the revisers turned to Tyndale they could hardly have failed to have reverted to his correct translation 'flock.'

They would thus not only have correctly maintained the lexical distinction between *ποιμνη* and the preceding *αὐλή*, but also have precluded an erroneous doctrinal deduction which it is obvious may be made, and has often been made, from the passage.

<sup>2</sup> See Westcott, *History of the English Bible*, p. 328.

varying the translations of the same Greek word, even when the sense might seem to be identical. Now in this they were certainly following precedent; as in Coverdale's Bible especially, and indeed in all the earlier Versions there is a well-defined tendency to use synonyms. But it was carried much too far. There are passages in the Synoptical Gospels in which several continuous words and even sentences, identical in the Greek, are translated with needless diversity.<sup>1</sup> And there are passages of grave doctrinal import, such for example as Matth. xxv. 46, in which the revisers ought certainly to have corrected the earlier Versions, and to have preserved the same translation of the word in both classes. No doubt there are many passages in which the tenor of the context does really prescribe a variation from the meaning usually assigned, and where the truest translation is not that which is the most mechanically consistent with some apparently similar use of the same words; but our last translators, like their predecessors, seem certainly to have used a liberty

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<sup>1</sup> A good paper on this subject by Dean Alford with many examples will be found in the *Contemporary Review* for 1868, Vol. viii. p. 322 sq. Diversity of rendering within proper bounds is however often necessary for a truly faithful and idiomatic translation. The converse principle formally enunciated by Newcome and even very recently put forward in Convocation (see *Guardian* for May 11, p. 550), that the same word in the original ought always to be

translated by the same word in English, certainly cannot always be maintained. The word in the original is often more inclusive in its meaning than the English word, and the context so different, that a version constructed on a rigid observance of such a principle would frequently be found unreadable, and to general ears sometimes almost unintelligible. See some comments on this in the *Westminster Review* for Jan. 1857, Vol. xi. p. 143.

which occasionally degenerated into licence, and which the reviser of our own day would have to subject to very close and watchful consideration.

The remaining principle which we may notice is embodied in the instruction which prescribes the retention of the old ecclesiastical words, as for example, 'Church' rather than 'congregation;' 'baptism,' not 'washing.' This principle has been as fairly followed as could have been expected in the case of so loose a definition as 'ecclesiastical;' but several instances (*e.g.* 'overseers,' Acts xx. 28) have been specified in which the rule has not been observed, and in which also there is some reason to fear that polemical considerations were allowed to intrude. The change in 1 Cor. xiii. 1 sq. of the 'love' of the older Versions to 'charity' may have arisen from a supposed application of the principle, but in this particular case at any rate we shall probably all sincerely wish that no such application had been made. This principle would require very careful consideration in any future revision. It appears indeed to have been the cause of some little solicitude at the time, as there are traces of a desire on the part of the King and others to have a small overlooking council of divines specially to see that this and a similar rule were attended to.<sup>1</sup> In the revision of the future, however,

Retention  
of the  
ecclesiastical  
words.

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<sup>1</sup> See *Historical Account* (Bagster), p. 153. Some anxiety has been manifested on this subject in recent newspaper letters, but without any reason. It has been feared that

Nonconformists would demand changes in such words as 'Church,' and 'baptize.' We venture to say for them that no fear need be entertained on such a subject. The Baptist

there would probably be less difficulty. Common consent has now associated a certain translation with certain doctrinal and ecclesiastical words. This translation would of course be maintained; care only would be necessary to see that it was maintained consistently, dogmatical or other considerations notwithstanding.

Division  
of the  
Chapters.

One minor instruction yet remains to be noticed—viz., that the division of the Chapters was ‘to be altered either not at all, or as little as may be, if necessity so require.’ Here at least we may express the hope that the otherwise safe principle of a minimum of alteration will be observed in any future revision. Convenience would seem to suggest that the numbering, though not the mode of printing the verses might still be maintained, but the whole subject of the present division into chapters, especially in the New Testament, will we hope be thoroughly considered.<sup>1</sup> The recent recommendations of the Ritual Commission in reference to the Lectionary, will probably, if they become law,

scholar, for instance, would never press for a new translation of βαπτίζω, as a Baptist—‘baptize’ having to him and his co-religionists a meaning as definite as it has to us, and being accepted accordingly. All he would press for would be, as a scholar, that where the context permitted, uniformity of translation should be maintained in this and all other words of importance, ecclesiastical or otherwise.

<sup>1</sup> Attention may here rightly be called to the two forms of a Paragraph Bible published by the Religious Tract Society. The divisions adopted are evidently the result of much care and consideration, and will commonly be found to commend themselves to the reader. An article of some interest on Paragraph Bibles will be found in the *Edinburgh Review* for Oct. 1855, Vol. cii. pp. 419 sq.

tend at once to introduce some change, and perhaps may supply the general outline for a remodelling of the present divisions. It is well known to scholars that in the New Testament we have an admirable system of sections in some of the older Manuscripts, especially in the Vatican Manuscript. These, of course, would have to be carefully reviewed, but it is probable that they might be found too short for general adoption, and that some division like that of the revised Lectionary might on the whole be most available.

We have now fairly concluded our lengthened survey of the leading characteristics of the Authorized Version, and the interesting relations in which it stands to the Versions that have preceded it. We have seen, and, it is to be hoped, appreciated the wise and leading principle of minimized alteration and guarded change that has prevailed from the very first, amid all the varying circumstances of civil and ecclesiastical history.<sup>1</sup> That this principle may be faithfully maintained in any future revision must be the hope and prayer of every earnest Englishman, and that it *will* be maintained we are as fully persuaded as we are of the perpetual presence of the Lord in our mother Church.

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<sup>1</sup> Even in the troublous times which preceded the Restoration the subject of revision was not entirely overlooked. It is noticed by Prof. Plumptre that the question was brought before the Grand Committee

of Religion in the House of Commons in Jan. 1656, and referred to a sub-committee, which, however, never seems to have reported. See Smith's *Dictionary of the Bible*, Vol. III. p. 1678.

With this feeling, and with a loyal adherence to the leading principles that have now been specified, we may at once pass onward to the difficulties which the succeeding chapter will present, and consider, generally and popularly, what would seem to be the limits to which revision should be carefully confined.



## CHAPTER IV.

## NATURE AND LIMITS OF REVISION.

WE have now before us a difficult portion of the subject, and one on which some preliminary consideration is especially necessary. That a revision is desirable would seem to be the opinion of the majority of thoughtful and unprejudiced persons, but how far that revision should extend is a matter in which we observe great diversity of sentiment. In the minds of some, revision means only sober and guarded change, there, and there only, where truth and faithfulness positively require it. In the minds of others, it is simply synonymous with rashness and innovation: our venerable Version is to be disfigured and Frenchified; our familiar religious words are to be altered; all that is dear to the simple and devout believer is to be cleared away by modern criticism or marred by inconsiderate change.

Different  
opinions as  
to extent of  
revision.

That writers and thinkers of this latter class show plainly that they know very little of the history of the English Bible, and very inadequately estimate the deep conservatism in the English mind in regard of the one Book, is perfectly evident; but that they obtain a sort of hearing is also clear, and that they tend to import prejudice and bias into the whole subject is unfortunately clearer still.

With such writers and thinkers it is impossible to argue.

Antecedent prejudice renders them commonly impervious to the force of fair considerations, and leaves them only in the attitude of half-angry opposition. Such opponents we cannot hope to conciliate; but there are many, very many, deeply interested in the subject, who do confessedly feel great anxiety as to the degree of revision to which a nineteenth century might advance. Even considerations, such as those of the preceding chapter, drawn from the history of former revisions, fail to satisfy; as the not unreasonable fear is ever ready to show itself, that this principle of least possible alteration which prevailed, when revision followed revision at no lengthened interval, might be much endangered now from the simple fact that more than two hundred and fifty years have come and gone since the date of the last; and that the very lapse of time and the changes of language and expression necessarily due to it must, by the very nature of the case, seriously affect the question.

Such anticipations are not unnatural; such implied objections are perfectly fair and reasonable, but the answer seems conclusive,—that the Version we are considering has really fixed to a great degree the standard of our general as well as of our theological language, and that the English Bible is really our first English classic as well as the Book of Life and Truth. It may be added too that, in a literary point of view, the whole question of language is in a far better state than it was a hundred or one hundred and fifty years ago.<sup>1</sup> The

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<sup>1</sup> See Abp. Trench, *On the Auth.* where some specimens are given of the unhappy revisions of the *Version of the New Test.* p. 25,

wretched attempts at revision in the past century if compared even with the worst and most pretentious efforts of the present century, will show very convincingly that the argument derived from the long interval has no real weight, and that no revision in the present day could hope to meet with an hour's acceptance if it failed to preserve the tone, rhythm, and diction, of the present Authorized Version.<sup>1</sup>

We may dismiss then this class of objections and objections, and now turn to the really difficult question which the present Chapter places before us—to what extent is revision to be carried? On what principles are alterations to be introduced, and how far is exact scholarship to be allowed to modify when the case is not one of actual *error*? Unless some answer is attempted to primary questions such as these, revision will be a leap in the dark. It will be either so occasional and superficial that the usual *argumentum inertiae*,—viz., that if there is to be so little change it is really not desirable to disturb the minds of devout persons by touching the Book at all,—will certainly consign the

Extent of  
revision  
considered  
in detail.

eighteenth century. The remarks in the work just referred to on 'the English of our Version' (Chap. ii.) are especially deserving of attention.

<sup>1</sup> Nothing is more satisfactory at the present time than the evident feelings of veneration for our Authorized Version, and the very generally-felt desire for as little change as possible. In a recent

leading article on this subject in the *Times* of May 6 the writer very properly presses on the revisers a salutary caution—'that it should be their aim not to make as many, but to make as few, alterations as possible,' and justly remarks that 'it will often be much better to sacrifice a point of strict grammatical accuracy than to jar the ear and lose the sympathy of readers.'

work when done to the oblivion that fortunately has been the fate of so many revisions ; or on the other hand, it will be of such an uneven character (alteration always having a tendency to accelerate, and revisers being always dangerously open to the temptation of using with increasing freedom acquired facilities), that the uniform character of the present Version will always hold its own against the irregular development of its temporary rival. Principles then must be laid down, though at the same time we confess, if there is to be real success, there must always be in reserve a dispensing power for passages where from varied reasons, textual, exegetical, and linguistic, the old rendering must be left untouched. It is here where the great difficulty of the work will be felt, and here also where no rules *can* be laid down, but where we can ultimately trust to nothing but to sensitive judgment, and to the acquired tact of a watchful experience. Subject to such a necessary limitation we may now endeavour to state and classify those cases to which revision may be properly applied. We will begin with those about which there will be least doubt, and advance gradually to the point where a just conservatism, and a due regard to the principles already laid down seem fairly to stop us.

Passages  
involving  
doctrinal  
error.

The first class of passages demanding correction will always be those where there is clear and plain *error*, and where the incorrectness would be recognised by any competent scholar to whom the passage was submitted. Here our duty is obvious. Faithfulness, and loyalty to God's truth require that the correction should be made unhesitatingly.

This class of cases will however embrace many different instances ; some of real and primary importance, some in which the sense will be but little affected, when the error, grammatically great as it really may be, is removed, and the true rendering substituted. For instance, we shall have in the class we are now considering passages in which the error is one of a *doctrinal* nature, or, to use the most guarded language, involves some degree of liability to doctrinal misconception. For such passages we have not so far to go as it is popularly supposed. Take such a passage as Rom. v. 15, 17, where, as Bentley observed long ago,<sup>1</sup> the neglect of the articles in the original has not only obscured the sense and weakened the antithesis, but has left an opening for inferences on redemption and reprobation, which, to say the least, are not substantiated by this passage. Take again such a passage as 1 Cor. xi. 29, where if we do not go the full length of attributing definite error to the translation, we have at any rate a rendering of *κρῖμα* which, combined with the intruded *ἀναζήτως*, has produced an influence on thousands, and even tens of thousands, of a very unhappy kind. We must add to such a list Heb. x. 38, where the words inserted in the Authorized Version, to say the very least, have nothing whatever to correspond with them in the Original. We may also name Acts ii. 47, where confessedly hard as it may be to express *τοὺς σωζομένους*

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<sup>1</sup> The passage will be found in Bentley's *Sermon upon Popery* (Works, Vol. III. p. 245), and in Trench, *Revision of Auth. Vers.* p. 88 sq., where it is quoted at full length.

(‘those who were being saved’) in an easy and idiomatic translation, faithfulness requires that we should change a rendering which not only leads to a doctrinal inference not warranted by the tense, but obscures the true and almost technical meaning which this important expression constantly maintains in passages of profound doctrinal import, *e.g.* Luke xiii. 23. In a passage confessedly of great difficulty as to its exact reference, *viz.*, Col. ii. 15, the mistranslation of ἀπεκδυσάμενος has at any rate put wholly out of sight the mysterious connexion which this passage seems to have with the closing hours of our Lord’s earthly life, and the deep significance of some incidents in the awful scene on Golgotha. We have before alluded to John x. 16, where we can certainly draw no inference as to the oneness of the ‘fold,’ and where the present translation might seem to lead to this unauthorized inference.

We might easily continue this list, but as it is not our object to enumerate but rather to illustrate, it may be enough to have called attention to the fact that, in spite of the very common assumption to the contrary, there *are* many passages from which erroneous doctrinal inferences have been drawn, but where the inference comes from the translation and not the original.

Errors  
of less  
importance.

The list of actual and definite errors of a less important kind is very large. In the majority of such cases it may be admitted that Christian life and practice neither is nor has been ever affected in the slightest degree by the existence of these errors. For instance, if we give the proper transla-

tion of ἴδετε in Gal. vi. 11, of διωλιζόντες in Matt. xxiii. 24 (unless indeed this be due to the printer) of Καναίτης in Matt. x. 4 (comp. Mark iii. 18), of διαμεριζόμεναι in Acts ii. 3, of εἶδους in 1 Thess. v. 22, of πώρωσις in Eph. iv. 18, of φαίνεσθε in Phil. ii. 15, and even of σπεύδοντας in 2 Pet. iii. 12, we contribute to the general faithfulness and accuracy of our Version, but add nothing to what could be considered of serious moment. As far as the general reader is concerned, the true or the erroneous rendering might nearly equally well hold its place in the English text; and this remark is often used as an argument for leaving things alone. But the remark is equally available for the contrary course: if the removal of errors would so little affect the general reader, surely it is all the more the duty of faithfulness to the message of inspiration to transmit it to the English hearer free from incorrectness and error, *on pure principle*,—and the more so, as there is no reasonable probability that even what might be called prejudiced attachment to our Version as it stands would in any way be weakened by the change. It would be counted so small as to be to the general reader not a matter of conscience, but of indifference.

We may then perhaps fairly conclude that all *errors*, whether of the first or second class of those enumerated, or indeed of any class, should be removed, and it may be said with all loyalty to our Authorized Version, but yet with all truth, that these errors will be found to be by no means few in number.

Removal of inaccuracies requires much consideration.

When we come to the more subdued shade of error that may be expressed for convenience by the word *inaccuracy* or *inexactness*, it becomes much more difficult to decide on the limits to which revision should extend. If the principle of faithfulness to God's truth move us, on the one hand, to correct wherever the English Version does not accurately convey the meaning or shade of meaning of the Original, we yet have, on the other hand, two countervailing considerations which must weigh seriously with every sober thinker. *First*, it must be remembered that to countless thousands the *English Bible* is the Book of Life. To them it is as though God had vouchsafed thus to communicate with man from the first : it is a positive effort to them to feel and believe that the familiar words as they meet the eye or fall on the ear did not thus for the first time issue from the lips of patriarch or prophet, nay, that the touching cadences in the Gospels were not originally so modulated by the tender and sympathizing voice of our own adorable Master. We have heard even of sermons in which such thoughts have unconsciously betrayed themselves, and believe that at this moment there are numbers of earnest people who could easily be carried away by their deeper feelings, almost at any moment, into a thorough sympathy with appeals to the familiar language of their cherished English Testament, and who when reminded of the actual facts, would with a sigh awaken from the happy illusion, and avow their reluctance to part with this *mentis gratissimus error*. Are we to have no sympathy for this large class? Is there not something in



the heart-affection for the 'dear old English Bible,' that deserves the respect even of the scholar and the theologian. Child-like faith is very blessed ; let us run the risk of being called sentimental or quixotic rather than needlessly offend one of these little ones that thus believe in His Word and in Him.

*Secondly* it must not be forgotten that the effort to be accurate often involves some sacrifice of the idiomatic turn and rhythmic flow of the English, and that the gain in exactness has often to be purchased at a price which even the most devoted scholar might on consideration hesitate to pay. The different idioms of the two languages, the parallelism rather than coincidence in respect of tenses, the much less logical use of particles in our own language than in Greek, the different principles of order and emphasis,—all these things really do often make accuracy only attainable on terms which are beyond our means, and which would in fact be inconsistent with the ground-principles of a Version which is to be read *publicly* as well as privately, and is to be idiomatic as well as exact. How often it must have happened to many a one whose eyes may fall on these lines, to have made a verbal correction in our Version which, at the time seemed not only certain, but a clear contextual improvement, and then after an interval to have read it over again and come to the candid opinion that it was an *over-correction*, and, by being so, was really less faithful to the tone of the Original than that which it had displaced. This consideration is really one of very great importance, for it reaches to

that very difficult question of the limits to which, in translation, a language may be stretched without losing its idiomatic vigour and elasticity.

Limitations  
in cor-  
rections of  
this nature.

But are we then to attempt nothing in the way of securing greater accuracy in the English Version? Is it not one of the most certain facts in the world, that it is in the matter of technical exactness and grammatical accuracy that our Version is most open to adverse comment? After what we have already seen of the characteristics and pedigree of our Version, it would not be natural to expect that it could be otherwise. It is substantially a Version made by one faithful man long ago, under circumstances of varying trial, revised partially at intervals, and only thoroughly revised two hundred and sixty years ago. Great advances in accuracy of scholarship have been made since that last revision, and modern eyes detect many things that were not observed then. Are not many needful distinctions effaced? Is there not far too much licence in the use of English synonyms when it is the same Greek word and a similar context? Are there not very many cases in which the force of the article is missed? Are not important shades of meaning conveyed by the tenses of the Original, as for example the imperfect and the preterperfect, often quite needlessly obliterated? Is there not often inaccuracy in the translation of the prepositions, and sometimes even in passages of some little doctrinal importance? Is there not, occasionally at least, an instance to be found in which the logical connexion of a passage has suffered by a loose trans-

lation of a leading particle? Certainly: all this may be safely and frankly admitted; the careful comparison of any single chapter of moderate length with the Greek would show the justice of probably every one of the foregoing queries. We do not give instances, simply because they can be found in any hand-book,<sup>1</sup> and because it is really difficult with so large a choice to make a sufficiently wide and inclusive selection. Well then, what are we to do in such cases? Up to what limits are we to carry revision in the particular case of *inaccuracy*, and yet retain that principle of least possible alteration which is the only principle on which any successful revision could be made? . . . . The foregoing paragraphs have perhaps tended to supply the true answer:—Inaccuracies, *about which there is no reasonable doubt*, may be beneficially corrected, subject to the following limitations—viz., that the idiom of the language is not affected by the change,—that the change does not introduce more than is implied in the original, and is in fact an over-correction,—that the tone of the clause or sentence, and the familiar rhythm are not seriously interfered with,—and lastly,

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<sup>1</sup> We may refer especially to Abp. Trench, *On the Revision of the Authorized Version*, Chap. iv. v. vii. viii. ix., where numerous examples will be found of inaccuracies and questionable renderings. The *Hints for an Improved Translation* of the late Professor Scholefield will also supply many instances. We still however need a careful work in

which the errors, inaccuracies, and doubtful renderings in the Authorized Version might be arranged on some scholarly and logical principle. Newcome's fifteen rules are made the heads under which some useful examples are grouped by a writer in the *Westminster Review* for Jan. 1857, p. 141 sq. These rules, however, require much modification.

that the character of the passage and its associations are not such that the correction of the local inaccuracy might weaken the general reader's real appreciation of the tenor of the whole passage. This last restriction is of importance, as it often happens that a correction of some inaccuracy of detail mars in some subtle manner the balance of the whole clause, and ultimately really introduces more inaccuracy in our general perception of its tenor and sentiment than has been removed by the alteration. In a word, the *tone* of the passage has been injured, and the change in the part has interfered with the harmony of the whole.

If these restrictions, which we have studiously stated in negative clauses, are carefully observed, it would not seem imprudent to extend revision to indisputable *inaccuracies*. It is clear however that no rules or restrictions will be sufficient to apply to all the really numberless cases that will come under the observation of the reviser. Tact and experience, and let us not forget to add, a careful imitation of the manner in which the revisers of 1611 acted, in respect of inexactness, towards the Bishops' Bible (a truly admirable portion of their work), will be found to do more for us than all rules. We may, however, pause for a page or two to give a few examples; some of inaccuracies which might be beneficially removed, and some of cases where, for one or more of the restrictions above alluded to, it might seem best to leave the passage alone.

Examples  
of in-  
accuracies.

It is really difficult to know how to make a selection; but let us take first that large class of cases where a genitive

of *quality* is found in the original, and where in our Version an adjective is used. In such a passage as Phil. iii. 21, it seems quite clear that 'the body of our vileness' and 'the body of His glory' would be more truthful and forcible than 'Our vile body' and 'His glorious body,' as we now have it in our English Version. It would be consistent too with the general principle of our Version, in which the instances are numerous where the adjectival translation of the older Versions is removed for the more vigorous and expressive genitive. Thus in Eph. i. 18, 'the riches of his glorious inheritance' of Tyndale and the Genevan Testament rightly passes under the discriminating hand of the last Revisers into the familiar 'riches of the glory of His inheritance;' and the even more familiar 'mammon of unrighteousness,' in Luke xvi. 9, is the wise change from the 'wicked mammon' of Tyndale, and the 'unrighteous mammon' of Cranmer. At the same time it would be hardly advisable to change, in the very same parable, and only one verse before, 'the unjust steward' into 'the steward of injustice,' or 'the steward of unrighteousness,' though it is certainly grammatically true that the genitive is a genitive of *quality*, and does very distinctly serve to mark that ἀδικία was the ruling principle of the man's wretched life. Tact is here our only guide.

Again, can we be sufficiently thankful that our last Revisers fell back on the rendering of Coverdale in 1 Thess. ii. 3, 'the man of sin,' rather than 'the sinful man' of Tyndale and all the earlier Versions, except the Rhemish; though,

by the way, a little lower down, in ver. 7, we may reasonably express regret that they did not maintain the true meaning of *ἀνομία*. 'Lawlessness' is to be the essential characteristic of Antichrist, and is a part of the mystery which was showing itself even in the Apostle's day, and is now so ominously developing itself in our own?

We should then only be following the precedent of our own Version if in many passages, such as Rom. viii. 21, 2 Cor. iv. 4 (Cranmer keeps the genitive), Col. i. 13, 1 Pet. i. 14 (contrast the rendering in Eph. ii. 2), 2 Pet. ii. 14, al., we introduce the strong and expressive genitive of the original Greek.

Tenses.

In the tenses, the cases of inaccuracy are very numerous; but here again considerable caution and a due observance of the restrictions above alluded to will be found especially needed. In the imperfect, for instance, there are several passages in which a strict translation is absolutely required by the circumstances, but there are also very many more in which the flow of the English Version would be impeded, and the general aspect of the action described unduly emphasized, if the more literal translation was introduced. For example, in Luke v. 6, *διερχόντο* clearly ought to be translated 'was breaking,' or was 'beginning to break,' but if a few verses lower we adopted the same sort of rendering in the case of *διήρχετο* and *συνήρχοντο* (ver. 15) we should not only be over-doing the translation, but precluding ourselves from marking by a special change of diction in the next verse the *ἦν ὑποχωρῶν . . . καὶ προσευχόμενος*, where

the resolved form would really seem to have been designed by the Evangelist to express more strongly than the ordinary imperfect the continuance and, for the time, the habitual character of the action.<sup>1</sup>

In the translation of the prepositions many wise changes might be made, some of them of real interest and importance. For instance, in Gal. iii. 19, much of a doctrinal nature is involved in the translation we assign to the quasi-preposition *χάριν*, while in the last clause of the same verse a really historical fact seems brought out by observing the true force of *διὰ* with the genitive; angels were the intermediate agencies by which the law was ordained on Sinai. As Theodoret remarks, they were present and assistants at the solemn scene. Again in 2 Pet. i. 5-7, the ethical relation of the substantives to each other is quite effaced by the translation unfortunately adopted in the Authorized Version: the development of Christian graces the one from the other is exquisitely marked in the pregnant and inclusive *ἐν* of the Original, and is to a great degree preserved in the

Prepositions.

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<sup>1</sup> Two of the earlier translators mark the change of diction, and the apparent specification of the continuance of the act, by the translation 'And he kepte him silfe apart' (Tynd.), 'and he kepte him silfe out of the way' (Cranmer). As a general rule, it would seem desirable, where some latent meaning is really brought out by such a change, to

make it; especially as we have the authority of the early Versions, but it would be a rule with many exceptions. For instance in Gal. i. 22, we might perhaps tolerate 'I remained unknown' as marking the continuance of the state, but in ver. 23 *ἀκούοντες ἦσαν* could hardly be translated otherwise than 'they heard.'

simple and usual translation of the preposition as rightly preserved by Tyndale and Cranmer. But here again caution will be necessary, and a due observance not merely of technical identity of language, but of the tenor of the passage; as for example, though the significant use of the preposition *εἰς* is rightly preserved by the A. V. in the translation of Gal. iii. 27, *εἰς Χριστὸν ἐβαπτίσθητε*, it is abundantly clear that such a translation would be very inappropriate in 1 Cor. x. 2, *εἰς τὸν Μωϋσῆν ἐβαπτίσαντο*, where our own Version, by its happy choice of 'unto,' at once relieves us from the somewhat awkward 'under' of Tyndale, and at the same time marks the essential difference between a baptism unto Moses, and baptism *into* the mystical body of Christ.

Particles.

In the case of particles, numberless instances could be given, especially in St. Paul's Epistles, where the whole reasoning of a passage is brought out by a careful observance of the use of the illative and argumentative *ἄρα* or *ἄρ' οὖν* rather than of the lighter and consequence-suggesting *οὖν*;—but even here caution must be used, and a very close regard paid to the tenor of the passage before we introduce alterations; this simple fact being enough at once to warn us,—that St. Paul uses the simpler *οὖν*, at least four times as often as he uses *ἄρα*, and that St. John in all his writings never uses the latter particle once, though he uses *οὖν* considerably more than 200 times. The same caution in not *over-pressing* will be found necessary in reference to most of the other particles used in the New Testament. In the majority of cases the



general force of the particles has been observed in our Authorized Version, if not on principles of strict grammatical precision, yet with an instinctive feeling for their essential meanings, which has often led to singularly happy renderings. Still the cases are numerous in which a guarded change will bring out latent meanings that may have escaped the attention even of observant readers of Scripture. To take a final instance,—we seem fairly justified in giving to the ἀλλὰ at the beginning of John xix. 34 its stronger adversative force, even though a negative, which usually somewhat modifies this force, is found in the preceding clause. If then we turn the lighter and here somewhat trivial ‘but’ into the stronger ‘howbeit,’ we just call up the interesting thought, that though the holy body was to all appearance dead, yet that to make it certain, the Roman soldier had thrust his spear into the sacred side, and shown something like the same rough instinctive mercy which had been shown three or four hours before (ver. 29, compared with Matt. xxvii. 48), perhaps by the same hand. While, however, such a change may perhaps be made in this particular instance, it would be undesirable to adopt such a translation, say in chap. xv. 25, or any similar passage, where the lighter shade of the meaning is, in English at least, more natural.

We have mentioned a few instances, but the cases in which greater accuracy might be attained without the least shock to the general reader, and without in any degree affecting the flow of the English, are really very numerous. We have that large class of cases in which nouns stand under

Words  
under  
vinculum  
of a prep.  
or article.

the vinculum of a single preposition, and where the interpolation in English of the second preposition really sometimes gives a tinge of meaning which is not in the Greek. We have that very interesting class of cases which fall under what is technically called Granville Sharpe's rule, where two substantives are similarly under the vinculum of a common article, and where the incorrect interpolation of it in English may, in some few great passages like Tit. ii. 13, really weaken the authority of a weighty witness to a catholic truth.

Article.

The cases again in which the force of the article is neglected, or in which it is needlessly and even erroneously inserted, are especially numerous. In some of these we really sometimes obscure a truth of deep interest and importance. Let 1 Thess. iv. 17 be an instance. Here by the translation 'in the clouds,' when it ought to be simply 'in clouds,' we mar the whole wondrous picture. The first translation would make it simply a being caught up to the clouds above, whereas the true translation suggests the idea of the clouds mysteriously enwreathing and bearing upward each company of the faithful, and of the holy living rising from earth as their Master rose, when the 'cloud received Him out of their sight.'

Individual words.

Lastly, when we take into consideration the number of passages in which individual words have been inaccurately translated, and either some doctrine affected (*e.g.* λουτροῦ, Tit. iii. 5, 'laver' not 'washing'),<sup>1</sup> some important fact

<sup>1</sup> In this particular instance our venerable Version would seem to present some trace of doctrinal bias. Tyndale, Cranmer, and the Genevan

obscured (*e.g.* φανερωθῆναι, 2 Cor. v. 10 : every man will 'be made manifest,' and laid bare, as well as 'appear' before the Judge), some unwelcome idea called up (as for example by the translation of ζῶα in Rev. iv. 6 al., especially when θηρίον occurs so often and in such an utterly different sense), or some striking imagery obliterated (*e.g.* ἀπασάμενον, Heb. xi. 13 ; they were far from having 'embraced' them : as Tyndale and Cranmer rightly mark in translation they did but 'salute' them from afar),—when we take all these numerous isolated cases, as well as the classes of instances which we have before specified, it seems impossible to resist the conviction that revision ought certainly to extend to cases of *inaccuracy*, but that it also ought to be subjected to restrictions, and that each individual case should be estimated on its own merits.

Beside cases of definite inaccuracy we have a large class of cases in which our translation is *insufficient* and inadequate, rather than positively inaccurate or inexact. Here the same rules mainly apply as stated above ; but still greater care is required, otherwise the whole texture of our Version might be insensibly altered. Indeed it may perhaps be safely said that if a case does not come clearly under the head of a

Insufficient renderings.

Version all properly recognise the purely concrete nature of the term λουτρόν (see in reference to the termination, Bopp, *Vergleichende Grammatik*, § 815, Vol. 111. p. 195, Donaldson, *Cratylus*, § 267, p. 473), and give to the word at any rate an

approximately correct translation 'fountayne (of the newe birth)'. The Rhemish, following the Vulgate, gives the more exact 'laver.' The translation 'washing' would seem to have been introduced by the Translators from Wycliffe.

definite inaccuracy it should be left untouched. We want a revised, not what is ambitiously called an improved translation.

Debateable passages.

Similar care will have to be used in reference to *debateable* passages. Where the balance of opinion either way is nearly the same, there prudence suggests that the present English Version should obviously be allowed to remain. Even in important passages such as Phil. ii. 6, where the judgment of modern criticism seems clearly to preponderate against the rendering of ἀπαγγέλον, adopted by the older Versions, and retained by the A. V., we should yet consider it questionable whether any change should be introduced. The same may be said of the interesting and difficult passage, Rom. viii. 20, 21, where though it does seem required by the general tenor of the passage that the ὅτι should be regarded as closely dependent on the preceding ἐλπιδι ('in hope that' &c.) rather than as causal and commencing a new clause,—we should still hesitate before we made the change. Even in a yet clearer case where there does seem something like inaccuracy, and where a change would certainly seem to cast some feeble light on the exegetical difficulty, we should hesitate before we actually substituted 'inasmuch as they were disobedient' for the 'who were disobedient' of the A. V. in the celebrated passage 1 Pet. iii. 20. The grammatical certainty of the clear difference in thought between a participle with, and without, the article would weigh much with us, still even here we might not feel a case strong enough for an absolute change.

In regard of the translation of *πνεύματι* in verse 18 we should not be so sensitive, as here the insertion of the *τῷ* is clearly against evidence, and the translation would have to follow the true text. In all such debateable passages then, prudence would seem to suggest the maintenance of the present Version, though the alternative rendering might most properly be placed in the margin. And if in these greater passages, so certainly would it seem desirable to leave the text untouched in passages of minor importance,—such for example as Luke ii. 49, *ἐν τοῖς τοῦ Πατρὸς μου* (house, or things?), John v. 39 *ἐρευνᾶτε* (present, or imperative?), John xii. 6 *ἐβάσταζεν* (bare, or purloined?), Col. i. 15 *πρωτόκοκος πάσης κτίσεως* ('of every creature,' or 'before every creature?'). In all such passages, where the arguments are nearly in equipoise, conservative principles might judiciously be allowed to prevail.

But in passages where there is an *inconsistency* of rendering, it would seem proper to act with greater freedom. While we may rightly recognise and maintain the general principle of our own Version, and indeed of some of the earlier Versions, viz., in preserving a freedom as to the rendering of the same Greek word, we can hardly defend the varied translations of the same words that are found in our Version of the Synoptical Gospels. There is certainly force in the remark of Archbishop Trench that in cases of similarity of language in the Greek, as for instance in the case of the Epistle to the Ephesians and the Epistle to the Colossians, a careful Version ought in some degree to reproduce the

*Inconsistency of renderings.*

interesting phenomenon of the similarity of words and expressions in the Original.<sup>1</sup> Here then there really seems valid reason for a reconsideration of the great variety of rendering which we find in the Authorized Version, and for the belief that not only in these more general instances, but in the case of particular words much improvement might properly be introduced. No plea for freedom can fully justify us in retaining all the seventeen different renderings of *καταργέω*, when the word itself is only used about twenty-seven times in all, or the nine different renderings of *ζηλώω* out of a total of twelve passages :—and that these are not isolated or extreme cases will be seen by any one who will take the trouble to examine the various translations that are given to almost any word of fairly common use in the Greek Testament. We advise any one who may feel a doubt on this subject to look into a useful work called *The Englishman's Greek Concordance of the New*

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<sup>1</sup> See *Rev. of Authorized Version*, p. 59, where examples are given of needless changes in rendering in the case of some words common to the Epistle to the Ephesians and Ep. to the Colossians—e.g. *ἐνέργεια*, Eph. i. 19, Col. ii. 12; *ταπεινοφροσύνη*, Eph. iv. 2, Col. iii. 12; *συμβιβάζόμενον*, Eph. iv. 16, Col. ii. 19. To which we may add *ἀσίλγεια*, 2 Pet. ii. 7, Jude 4; *κυριότης*, 2 Pet. ii. 10, Jude 8 (the margin of the former passage how-

ever gives also 'dominion' as in the latter passage); and the really perverse change of rendering in *ζόφος*, 2 Pet. ii. 17, Jude 13, and that in a clause where to the extent of eight continuous words St. Peter and St. Jude are absolutely identical. These are cases in which, with the greatest desire to make as few changes as possible, hardly any reviser could forbear suggesting a change in one of the two synonyms thus found in identical passages.

*Testament*, and to judge for himself.<sup>1</sup> Here at any rate revision would be not only desirable but necessary. Yet here also caution would be required. No mere mechanical uniformity of translation is for one moment to be advocated. The word that most faithfully represents the meaning of the passage under consideration is the word to be used and to be maintained, without any reference to the mere fact of its having been used or not having been used in other passages where the same Greek word may have occurred. Where however, not only the Greek word is the same, but the tenor and context of the passage is the same, there variation is not only undesirable but even unfaithful. It is only then in clear cases that this form of revision should be applied, but there it should be applied without hesitation.

The last class of cases in which revision seems necessary is where we find *obscurity*, whether due to the now antiquated meaning of the English words, or to the difficulty or ambiguity of the original Greek. Obscure renderings.

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<sup>1</sup> This useful work is better known to scholars and interpreters than to the general student. It had however reached a third edition in 1860. The plan of the work is very simple. The Greek word is given, and under it the passages where it is used; but the passages so cited are not, as in Bruder's *Concordance*, in Greek, but in English, and in the words of the Authorized Version. The student can thus see at a glance not only how many times a word is

used in the Original, but how it is translated in each passage. The judgment that a sober inspection of this Volume would lead to, would seem to be this,—that as a general rule the variations of rendering in our Version are certainly numerous, and even in excess, but that in the great majority of cases, the meaning directly or indirectly conveyed by the context has been felt and recognised, and the English word chosen accordingly.

There are a few cases of the latter kind in which the Revisers of 1611 seem to have studiously left the difficulty as they found it, and to have made the English only too faithful a rendering of the Greek.<sup>1</sup> Such a verse for instance as ver. 36 of 1 Cor. vii. can hardly convey any meaning whatever to the English reader, whereas by the simple insertion of the word 'daughter' in italics after the word 'virgin' some clue to the meaning of the verse is at once given. Col. ii. 23 is perhaps another instance. In such cases

<sup>1</sup> It is very doubtful how far such a principle as this can be justified—viz., of leaving the English translation in the same state of ambiguity as the Greek, so that if two meanings should be fairly compatible with the words of the Original, they should be equally so with the words of the translation. It may be urged that it is literally faithful; but, on the other hand, it must be felt to be an evasion. Let us take an instance. In the very doubtful words John i. 9, ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον,—there are obviously three constructions possible. Either ἐρχόμενον may be joined (1) with ἦν as a sort of resolved imperfect, or (2) with ἄνθρωπον as a tertiary predicate (see Donaldson, *Greek Grammar*, § 489 sq.), or (3) with φῶς as a secondary predicate (see Donaldson, *New Cratylus*, § 304, or *Greek Grammar*, § 436 sq.). As-

suming,—which may be assumed,—that the choice mainly lies between (2) and (3), are we to adopt a translation which would leave the English as doubtful as to structure as the Greek, e.g. 'every man coming into the world' (so the *Five Clergymen*), or are we to make the meaning distinct by translating either according to (2) 'when he cometh into the world' (the A. V. is inexact), or according to (3) 'by coming into the world'—'i.e. by the Word's coming into the world'? The answer is not easy. The decision however of most interpreters would we think be this: Do not adopt the evasive translation, but place one of the two latter translations in the text and the other in the margin. The result in this individual case would probably be, that (3) would obtain the place in the text, and that (2) would stand in the margin. To evade is never satisfactory.



however two good rules must be systematically followed: First, the translator must be careful not to pass into the province of the interpreter and to give a paraphrase instead of a faithful rendering. All that he can or ought to do is, by some word in italics or some happy choice of expression or subtle change of collocation, to make the probable meaning of the Greek as clear and appreciable as the nature of the passage will admit. Secondly, if there be difference of opinion as to the meaning of the words, one or more of the alternative renderings should be placed in the margin.

In the case of *archaisms* which tend to obscure the meaning, revision should certainly be adopted. But here this very obvious rule should be followed,—archaisms should be removed, not wherever they occur, simply because they *are* archaisms, but in those cases only where they leave the general English reader in doubt as to the meaning of the words or passage. For instance, few general readers or hearers know what St. Paul means when he tells the Corinthians that he knows ‘nothing by himself’ (1 Cor. iv. 4) or would suppose that the words in the Greek were οὐδὲν ἐμὰντῶ σὺνοῖδα. Here a change of preposition (‘against’ for ‘by’) would be quite enough, without turning for aid to the wordy ‘I am not guilty in conscience of anything’ of the Rhemish Version. The ‘by myself’ is found in all the old Versions, and is an heir-loom from Tyndale. It would still be understood in some parts of England, but is certainly misunderstood by the majority of English readers. The often-quoted ‘took up our carriages’ of Acts xxi. 15 is

Archaisms,  
if obscure,  
should be  
removed.

another instance. Here the archaism has no such pedigree as the former, but was due to the last revision: Tyndale's rendering is 'we made ourselves ready,' which under Coverdale's hand became the very vague 'were ready.' Cranmer, followed by the Bishops' Bible, adopts the not very felicitous 'we took up our burdens;' the Genevan the more exact but certainly homely, 'we trussed up our fardels;' while the Rhemish comes very badly out of it with the frigid and scarcely accurate 'being prepared,' due to the 'præparati' of the Vulgate. Tyndale's rendering is really perhaps the best of those already given, and has on its side, what perhaps its author was little aware of, the authority of the venerable Syriac Version. Many similar instances might be cited, such for example as Matt. vi. 25, 'take no thought,' Acts xvii. 23, 'devotions,' 1 Tim. v. 4, 'nephews,' in all of which change is clearly required owing to the change of meaning which the lapse of time has introduced into the words. It may be doubted also whether a passage which a few years ago was quoted in the House of Commons<sup>1</sup> as a mistranslation, 'not slothful in business' (Rom. xii. 11), does not really involve an archaism, and whether the 'busyness' of 1611 did not approach more nearly to the *σπουδῆ* of the Original than it certainly does now. There is a little doubt however in the matter, as Tyndale by his 'let not the

<sup>1</sup> This particular passage was referred to by Mr. Heywood in his speech on Revision when moving the Address above referred to (see p. 5),

and cited as being erroneously translated. See the speech as given in *Hansard's Debates* (3rd Series) Vol. CXLIII. p. 122 sq.

business which ye have in hand be tedious to you,' though showing praiseworthy exactness as to the article ( $\tau\eta\ \sigma\pi\omicron\upsilon\delta\eta\ \mu\eta\ \acute{\omicron}\kappa\nu\eta\rho\omicron\iota$ ), has apparently used 'business' in the sense in which it is now used, and which a popular preacher on this sermon found to his cost, was certainly not the sense which St. Paul intended to be assigned to it in his practical and ever-seasonable precept. Love and zeal in the hearts of the very best of us are ever in danger of growing dull and cold.

We have now concluded our general survey of the limits to which revision might properly be carried. We have seen that not only where error is plainly to be recognised, but even in cases where inaccuracy, inconsistency, or obscurity may be distinctly visible, there it would seem the duty of a faithful revision to introduce corrections. There may be also other cases hardly falling exactly under any one of the classes just specified where an attentive reviser might feel that a change was necessary to bring out the full meaning of the holy Original,—but these probably would not be many, and when the great principle of *the least possible change consistent with faithfulness* was borne properly in mind, would often be reconsidered on a final review. We may fairly assume then that we have specified the limits beyond which no revision of the future would ever be likely to go, and to which, if the revision were undertaken by authority, it ought certainly to be restrained by definite preliminary instructions.

Concluding  
remarks.

Into the minor matters of the spelling of proper names,

correction of doubtful English (Matt. xvi. 15, John ix. 31, al.), use of italics (Col. i. 19, Heb. x. 38, al.), punctuation (1 Cor. xv. 29, 32, 2 Cor. v. 19, al.), and other matters of detail, it does not seem here necessary to enter.<sup>1</sup> In all, the same general principles of restriction above alluded to would commonly be found applicable, but as the likelihood of disturbing existing prepossessions by such changes would be but small, the restrictive principle would not need to be very rigorously applied. Perhaps we may shortly say that on the

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<sup>1</sup> All these questions however are of importance, especially the introduction of italics and punctuation. In regard of the former, a very careful inquiry would have to be instituted as to what are to be considered *the* italics of the Authorized Version, if indeed, the 'previous question' would not have to be raised as to whether they might not be dispensed with altogether. The edition of 1611 has never been held to be a valid authority, many instances occurring in which supplementary words are inserted and not, as usually, printed in italics: see for example, Gal. i. 8, 9, where there is a distinct inconsistency in printing ('preach *any other Gospel*') in two consecutive verses. There appears to have been a thorough revision of these additions in the Cambridge folio edition of 1638. Between that time and 1769 many

additions seem to have crept in, but since the latter date, when the italics were again revised, few if any fresh introductions appear to have been made. In a few passages (*e.g.* Acts vii. 9, 'calling upon *God*') it may be doubted whether the gloss supplied by the added word is not exegetically incorrect. In the equally important question of punctuation there would be need of careful preliminary consideration. In many passages (*e.g.* 1 Cor. xv. 29, 32; 2 Cor. v. 19) the punctuation depends on previous exegetical decision. A careful paper on this subject will be found in the *Bibliotheca Sacra* for Oct. 1868. The fullest information on the subject of italics will be found in an excellent treatise by the late Bishop of Ely (Dr. Turton), entitled *The Text of the English Bible as printed at the Universities*, Cambr. 1833.

first of the cases above-mentioned (spelling of proper names) but little change would be desirable, but that in the last (punctuation) considerable improvements might be introduced. Even here, however, caution would be required. Punctuation is not by any means in so satisfactory a state, even in our modern historical works, that we could presume over much on modern theories. Under any circumstance it is to be hoped that no toleration would be extended to that objectionable though, as we fear our own pages bear witness, occasionally serviceable modern mark, the dash. The revisers, we think, would be wise to make the Cambridge edition their standard, and to adhere to its punctuation unless the exegesis of the passage clearly required a change.

We may now pass onward to the actual application of the principles above laid down.

## CHAPTER V.

## AMOUNT OF CORRECTIONS LIKELY TO BE INTRODUCED.

Amount  
of change  
an impor-  
tant  
question.

We have now come to a very practical question, and one that can only be satisfactorily answered in a practical manner, and by actual samples of revision in accordance with the foregoing rules. It is indeed a question of primary importance. If it should appear that the amount of change necessary to bring our present Version up to a reasonable standard of faithfulness and accuracy is really not so great as is assumed by popular writers and thinkers on the subject, then much of the prejudice against a revision would disappear. The question in fact would then not assume the invidious form, Is it wise to tamper with our existing noble Version? but would simply be this, With such an amount of change before us as the foregoing principles would seem to involve, is it wise or unwise to disturb our existing translation? On the amount of change the whole subject will mainly be found to turn, and till that be approximately estimated all dealing with current objections will be futile. Our present opponents, even those, it may be said, who at least ought to be better informed, at once assume that there *will be* a great amount, and then proceed to state all the evils that will follow.

We must then deal with the question, however roughly, of probable amount. But how can this best be done? Probably in two ways : first, as in the case of the amount of change likely to be introduced by grammatical and exegetical considerations, by taking some current revision made on general principles of distinct avoidance of change except where accuracy required it, and by making a calculation from actual inspection of the sum total of corrections that would be likely on such a system to be introduced in the whole of the New Testament. Secondly, by giving actual samples of revision based on the principles of the foregoing chapter, and checked by all the limitations which we have already specified. We shall then have before us, a system in which generally unnecessary change is avoided, and also one in which limiting and conservative considerations are still more allowed to prevail.

For a rough estimate of the greatest amount of change that it would seem reasonable to expect in any revision of the present day, we may turn to one already used in reference to textual change,—*The Revised Translation by Five Clergymen*. In this work though change has been very freely introduced wherever faithfulness and accuracy seemed to require it, yet it certainly may be considered as a fair specimen of a revision in which unnecessary change is avoided. The amount of change is greater, especially in the case of inaccuracies, than would result from an observance of the principles of this chapter ; as scarcely any instance, however slight, has been allowed to pass without emendation.

How it  
may be  
ascertained.

Amount of  
change in  
revision of  
Five  
Clergymen.

If then we first make our calculation from this particular translation, we shall probably have arrived at results, as to the amount of change, beyond which it may be considered certain that no careful and conservative revision of the present time would ever advance. We shall in fact have arrived at what mathematicians call the superior limit, the inferior limit being either change only where it would simply be *impossible*, on any principle of faithfulness, to maintain the present Version, or no change at all.

Let us take two different portions, one from the Gospels, the other from the Epistles, so as to form as fair an estimate as we can for the whole of the New Testament. If we take the first four chapters of St. John's Gospel and count all the changes (except those due to textual criticism, which have been estimated already) we shall find that they amount to about 172. The majority of these changes, however, is of so slight a kind as regards the general tone and rhythm of the verse (insertions of the article, changes of perfect to the simple preterite, &c.) that they would probably escape the notice of the general hearer. The number of verses in the four chapters is 166.

If we now take a short epistle, St. Paul's Epistle to the Galatians, and similarly count the changes, we shall find them about 167, the number of verses being 149. If we now combine the results so as to form a rough estimate for the whole New Testament, this result is arrived at,—about 339 changes in 315 verses, or very little more on the average than at the rate of *one change for each verse*. Such



a result cannot fairly be considered very alarming, when we remember that this amounts, on an average, to a change of a single word in certainly not less than every twenty. At any rate, even if it should seem alarming,<sup>1</sup> it may be considered sufficient to dispose of the greater part of the current arguments against revision, which are founded on the assumption of a far greater per-centage of change. When it is quite clear that no revision would be tolerated in excess of that of the Five Clergymen, and when cool calculation shows that

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<sup>1</sup> It is worthy of notice, and certainly not unsatisfactory, that this amount of change has already been thought very alarming, not only by episcopal speakers in the recent sitting of Convocation (see *The Guardian* for May 11), but even in public journals where thoroughness of work is more often recommended than purely conservative change. The fears, however, are not altogether well founded. In the first place it may be said that no present Revision for *public use* would be likely to go so far as that of the *Five Clergymen*, on which the calculation was based. Still when all the small changes, not only in the text and translation, but also in the italics and even punctuation, which would almost certainly be introduced even by the most conservative Revisers, are taken into the calculation, it does not seem likely that the aggregate of changes

great *and small* (the majority will certainly be of this description) will numerically be much less than has been specified, though the whole Version will be revised to a decidedly lower key than that of the *Five Clergymen*. The comparison in an article in *The Times* (for May 6) between one change in every verse, and one note in every bar in a piece of music, is hardly fair. In the first place, the ratio of the one change to the average number of elements unchanged is very different in the two cases, and, in the next place, it is certainly true that we may express the same sentiment by different forms of words, whereas the same air can only be expressed by the same sequence of notes. After all, calculation will show, as is indicated in the text, that such a standard of revision will only involve change to *the amount of five per cent.* Can this be thought very serious?

in that particular revision the amount of change would appear to be about one word, and that often a little word, in each verse, surely it is idle to call this recasting or remodelling, and to argue accordingly.

It cannot be pleaded that other portions of Scripture would show very different results to those derived from the portions now chosen. In St. Paul's Epistles, in the work referred to, the amount of change is very steady.

If the Epistle to the Hebrews had been translated, the change in it would probably have risen above the standard, but this would have been more than balanced by the smaller amount of change in other Gospels, in two of which it would have probably fallen below. If then we may assume that any future revision would certainly not overstep the limits practically observed in the work referred to, we arrive, for our superior limit, at this result,—*one change in every four verses due to textual criticism, and about one change in each verse due to grammar and general exegesis.* But this, let it be remembered, is the superior limit, below which it is perfectly clear that any revision of the present time would certainly fall. If every petty change due to every cause were to be taken into account, the result would be as above, but, in the foregoing estimate, notice is only taken of the greater forms of change due to textual and grammatical considerations.

We have now to try and estimate how far below this superior limit any modern revision would be likely to fall. This can only be done by giving some samples of revision, textual and grammatical, based on the principles of the last

Final  
amount  
on this  
basis.

Probable  
amount  
in a new  
Revision.

chapter, as far as a single mind can do it : but it must be well borne in remembrance by the intelligent reader that he has here only the judgment of *a single mind*, and that the results would probably be different in the case of several minds in union. The difference, however, would not perhaps *ultimately* be in excess. On first going over the work the amount of change would be great ; but on a reconsideration of it, experience, maturity of powers, conviction of the impossibility of following rigid rules, and,—best of all teachers,—consciousness in many passages of failure and of over-correction, would finally reduce the changes, on the second revision, almost by one-half. All united companies of revisers, whatever their work may be, commonly begin with timidity, rapidly advance to boldness and excess of change, and end with caution and conservatism. When the *παλίντροπος αὔρα* in revision, as the Greeks call it, once begins to blow, it continues with all the steadiness of a trade wind. It does not then by any means follow that a mixed company of Revisers would introduce in the long run more changes in actual amount than any one single scholar of moderation and sobriety. The changes introduced by the company would undoubtedly be better than those of the individual, but they would not be more numerous.

The portions of Scripture chosen are the Sermon on the Mount, and four of the most difficult chapters of St. Paul's Epistle to the Romans : the first as being a portion of Scripture in which the change needed is very little ; the second as being a portion where necessary change reaches a maximum.

Sample portions chosen for revision.

Except in cases where the reason for the change is obvious, the principles on which it is made are shortly specified in the footnotes. The changes due to textual criticism are indicated by spaced printing, and the reading of the Authorized Version given in the lefthand margin; the changes due to grammar and other principles are indicated by blacker type, and the words which have been affected by the changes are given in the righthand column. The amount as well as the nature of the changes can thus easily be seen. It may be added that italics are left as we find them in what may be called (for these added words) the first really standard edition (Cambridge, 1638).

We begin then with our blessed Lord's Sermon on the Mount.

ST. MATTHEW.—CHAP. V.

CRITICAL.      1 And seeing the multitudes, he GRAMMATICAL.  
went up into **the**<sup>1</sup> mountain : and a

<sup>1</sup> Here a change seems positively required not merely on grammatical grounds, but on general and exegetical grounds. It was 'the mountain,' not necessarily 'the known mountain' (De Wette), but simply the mountain near to which and on the sides of which the multitudes then were gathered; τὸ ὄρος τὸ πλησίον, Euthymius. The article is *certainly* not used indefinitely either in Greek (see Hermann, *on Viger*, p. 703) or

Hebrew, and almost certainly not here generically ('the mountain country'), ὄρος being always used in the N. T. to denote a single mountain, and ἡ ὄρεινή (Luke i. 39, 65) the mountain-country. All the English Versions adopt the indefinite article; the Anglo-Saxon, however, has properly retained the definite translation, 'τῆθνε μύντ.' See Bosworth, *Anglo-Saxon Gospels*, in *loc.* p. 16.

CRITICAL.

GRAMMATICAL.

when he was set, his disciples came unto him. 2 And he opened his mouth, and taught them, saying, 3 Blessed *are* the poor in spirit : for theirs is the kingdom of heaven. 4 Blessed *are* they that mourn : for they shall be comforted.<sup>1</sup> 5 Blessed *are* the meek : for they shall inherit the earth. 6 Blessed *are* they **that**<sup>2</sup> which do hunger and thirst after righteousness : for they shall be filled. 7 Blessed *are* the merciful : for they shall obtain mercy. 8 Blessed *are* the pure in heart : for they shall see God. 9 Blessed *are* the peacemakers : for they shall be called the **sons**<sup>3</sup> of God. children

<sup>1</sup> This verse is placed after ver. 5 by Lachmann, Tregelles, and other editors on the authority of the Codex Bezae, the Curetonian Syriac, and a definite comment of Origen; but it is almost certain that the authority would be considered by all sober critics as far too weak to justify any change.

<sup>2</sup> One of those *very* small changes which will often have to be made. There is really no reason,—except it can possibly be that the insertion of ‘do’ was thought to bind ‘hunger

& thirst’ more closely together,—why there should be a change from the translation in ver. 4. *Tynd. Cran.* and *Gen.* similarly vary as to ‘which’ but not as to the insertion of the ‘do,’ as in the A. V.

<sup>3</sup> Probably a desirable change. The distinction between ‘children’ and ‘sons’ may usually be maintained with advantage both in this and in other passages of the New Testament. The reference of course is to the *υιοθεσια*, but no argument can be founded on the general

10 Blessed *are* they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11 Blessed are ye, when men shall revile you, and persecute *you*, and shall say all manner of evil against you falsely,<sup>1</sup> for my sake. 12 Rejoice, and be exceeding glad,<sup>2</sup> for great *is* your reward in heaven: for

translation of this word, as it is translated in three ways in the A. V. —viz., 'adoption' in Rom. viii. 15, 23; 'adoption of sons,' Gal. iv. 5; 'adoption of children,' Eph. i. 5. We may remark that there is no need to displace the article, there being at least two good grammatical reasons (the nuncupative verb *κληθήσονται* and the absence of the article before *θεοῦ*) why it should not be expressed in the Original, though presumably latent. It may be added that throughout the paragraph the translation of *ὅτι* is maintained as in the A. V. No doubt *ὅτι* more commonly gives the reason ('because') while *γὰρ* rather confirms ('for'), but to press such a principle here would be quite needless: comp. ver. 36. In ver. 12 where *ὅτι* and *γὰρ* appear together the matter is more doubtful.

<sup>1</sup> The word 'falsely' (*ψευδόμενοι*) would not appear if the translation were made from the text of Lachmann or Tischendorf (ed. 7), but its omission is very feebly supported, and could not be accepted when the evidence for and against the omission is soberly considered. Meyer is evidently influenced by purely internal and subjective considerations. These have their just weight both here and generally, but few would deem them sufficient to make up for the small amount of evidence against the word.

<sup>2</sup> We have placed a comma after this word for the sake of more closely connecting the clause with the words that follow, and so of thus marking the slight change of ratiocination involved in the *ὅτι* and *γὰρ*, and of avoiding the heavier 'because.'

CRITICAL.

GRAMMATICAL.

so persecuted they the prophets  
which were before you.

13 Ye are the salt of the earth :  
but if the salt have lost his savour,  
wherewith shall it be salted ? it is  
thenceforth good for nothing, but to  
be cast out, and to be trodden under  
foot of men. 14 Ye are the light  
of the world. A city **set**<sup>1</sup> on an hill that is set  
cannot be hid. 15 Neither do men  
light a candle, and put it under **the**<sup>7</sup> a  
bushel, but on **the**<sup>2</sup> candlestick ; and a  
it giveth light unto all that are in  
the house. 16 **Even so**<sup>3</sup> let your Let your light so

<sup>1</sup> The relative is here omitted with *Wycliffe*, it being really a principle of some importance to maintain, where possible, the translation of the participle when thus used without the article, and being thus what is called a secondary predication : see Donaldson, *New Cratylus*, § 301. The relational or directly predicative translation is found in all the older Versions (except *Wycl.*) and even in Alford, *Auth. Vers. Revised (in loc.)*, but it is not logically or grammatically correct. What our blessed Lord says is this, 'A city cannot be hid when it lieth on a mountain.' The words that most

nearly say this, with the least possible disturbance of the A. V., are those in the text. No doubt both *ὄρονς* and *κεμῆνη* could be more literally translated, but the principle of minimum change suggests the present words.

<sup>2</sup> These two changes seem positively required, if any account is really to be taken of the article. The slight difficulty that the reader feels is not so much owing to the translation, as to the fact that a bushel is not one of those articles which are commonly found in houses now.

<sup>3</sup> The correction is really required

light shine before men, that they may see your good works, and glorify your Father which is in heaven.

17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called **least**<sup>1</sup> in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

the least

20 For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and

for perspicuity. Nine English readers out of ten think that the 'so' refers to what follows and not to what precedes. *Tyndale* and all the later Versions except *Rhém.* coincide with the A. V. The Anglo-Saxon and *Wycl.* both properly throw the 'so'

forward, and make it the first word in the sentence.

<sup>1</sup> So *Wycliffe*: *Tynd.* and the remaining Versions prefix the definite article. Consistency seems to require the omission,—'shall be called great . . . shall be called least.'



CRITICAL.

GRAMMATICAL.

Pharisees, ye shall in no case enter into the kingdom of heaven.

21 Ye have heard that it was said to<sup>1</sup> them of old time, Thou shalt not kill: and whosoever shall kill shall be in danger of the judgment. 22 But I say unto you, That whosoever is angry with his brother without a cause<sup>2</sup> shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: and<sup>3</sup> whosoever shall say, Thou fool, shall be in danger of hell fire. 23 If

*Many ancient authorities omit without a cause.*

<sup>1</sup> The translation here adopted is not perfectly certain, the ablative use ('by them') being grammatically defensible (see Winer, *Gramm.* § 31. 10, p. 275, ed. Moulton, Meyer, *Kommentar, in loc.*), but not exegetically probable, the clause 'but I say unto you,' ver. 22, seeming to stand in such clear parallelism to the preceding words. The Gothic, Anglo-Saxon, and all the English Versions adopt the dative: so also the Margin. There seems then full reason for the change.

<sup>2</sup> The words 'without a cause' are very doubtful. The Vatican and Sinaitic MSS. supported by several

Versions omit: the remaining Uncial MSS. with the Old Latin, Syriac, and Coptic Versions retain the words. In a case of such clear doubt it would seem right to leave the words in the text, but to notice in the margin the doubtfulness of the reading.

<sup>3</sup> This change is necessary for consistency. There can be no reason for translating the  $\delta\epsilon$  by 'and' in one clause and 'but' in the next, when the first four words in both clauses are the same. The *Genevan* and *Rhemish* alone adopt 'and.' The rest agree with the Authorized Version.

CRITICAL.

GRAMMATICAL.

**therefore**<sup>1</sup> thou bring thy gift to the altar, and there **remember**<sup>2</sup> that thy brother hath ought against thee ;  
 24 Leave there thy gift before the altar, and go thy way ; first be reconciled to thy brother, and then come and offer thy gift. 25 Agree with thine adversary quickly, **while**<sup>3</sup> whiles

<sup>1</sup> This change might seem at first sight needlessly minute. It is however *very* desirable to avoid, as far as possible, giving *οὐν* the strong illative force which the position of 'wherefore' at the beginning of the sentence certainly seems to imply. This, as we shall find in St. Paul's Epistles, is better reserved for *ἀρα*. We are also preserving the same position for the illative particle which it occupies in ver. 19. The exegesis of the passage seems also to require the subordination of the inference. It was the remembrance of the grave punishment that overhangs the unloving and evil-speaking, that suggests the solemn counsel in ver. 23. It does not so much directly follow from it as indirectly, and by natural consequence. The older Versions preserve the order in *Auth.*, except *Genev.*, which adopts the thoroughly correct 'if then' (though not always to be pressed),

and *Rhem.*, which here adopts 'if therefore.'

<sup>2</sup> The change to the subjunctive is apparently necessary on the principle of a parity of moods in the two clauses. Here again *Rhem.* is with the change. The remaining Versions maintain the indicative ; but in the first clause *Tynd.* and *Cran.* both preserve the indicative, and so far are consistent. The somewhat doubtful question as to when the indicative rather than the subjunctive should follow 'if,' is answered succinctly and with very good sense by Latham, *English Language*, § 536, Vol. II. p. 425 (ed. 4).

<sup>3</sup> 'Whiles' as an archaic form (see Johnson, *Dictionary*, ed. Latham s.v.) may be properly changed into the more usual form. All the Versions have 'whiles' except *Coverdale*, which agrees with the form in the text.

CRITICAL.  
in the way  
with him

thou art with him in the way;<sup>1</sup>  
lest at any time<sup>2</sup> the adversary de-  
liver thee to the judge, and the judge  
deliver thee to the officer, and thou  
be cast into prison. 26 Verily I  
say unto thee, Thou shalt by no  
means come out thence, till thou  
hast paid the uttermost farthing.

27 Ye have heard that it was said<sup>3</sup>

^by them of  
old time

^, Thou shalt not commit adultery.  
28 But I say unto you, That  
whosoever looketh on a woman  
to lust after her hath committed  
adultery with her already in his

<sup>1</sup> This slight transposition is necessitated by the changed order which critical considerations seem clearly to require in the Original. The emphasis thus falls more on the *ἐν τῇ ὁδῷ*, and should be preserved in the translation. The place of emphasis in English is frequently at the close of the sentence. See Bain, *Rhetoric*, p. 100. Some valuable remarks on the importance of the order in an English sentence will be found in Marsh, *Engl. Language*, Lect. xvi. p. 347 sq.

<sup>2</sup> The translation of *μήποτε* is by no means uniform in the A. V., the temporal adjunct being sometimes

preserved in translation (Matt. iv. 6) sometimes omitted (Matt. vii. 6). As a rough rule perhaps it may be said—that where the idea of time is expressed (as here, *ἕως ὅτου*) or distinctly implied in the sentence there the longer form should be used; where it is only latent, then the shorter form ‘lest’ will be sufficient. The longer form here first appears in *Cranmer*.

<sup>3</sup> The reading of the text is supported by very distinctly preponderating evidence. The Curetonian Syriac and Vulgate are among the minority, but their evidence cannot turn the scale.

CRITICAL.

GRAMMATICAL.

should  
be cast

heart. 29 **Yea**<sup>1</sup> if thy right eye offend thee, pluck it out, and cast *it* from thee: for *it* is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. 30 And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should go<sup>2</sup> into hell. 31 It hath **also**<sup>3</sup> been said, Whosoever shall put away his wife, let him give her a writing of divorcement. 32 But I say unto you, That whosoever shall put away his

and

It hath been

<sup>1</sup> This is not a certain correction, as perhaps it is nearly as much too strong as the A. V. is too weak. It however does seem to bring out the meaning, that not only must the particular sin be avoided but even the first motions of it in the heart checked. This is clearly felt by *Tynd.* and *Gen.*, in both of which the translation is 'therefore.'

<sup>2</sup> The critical evidence for the text distinctly preponderates. The Rec. Text is apparently an emendatory repetition from ver. 29.

<sup>3</sup> Not a certain correction, but still apparently necessary to mark that this is a fresh example of the contrast between the old and new dispensation. The particle *ὅτι* has here the force which its etymology suggests ('in the second place'), and which often marks its use both in the Greek Testament and elsewhere. Compare Donaldson, *New Cratylus*, § 155, p. 284. The change from 'hath been' to 'was' (Alford) does not, in this particular case, seem necessary.

CRITICAL.

GRAMMATICAL.

wife, saving for the cause of fornication, causeth her to commit adultery : and whosoever shall marry her **when**<sup>1</sup> divorced, committeth adultery. that is

33 Again, ye have heard that it hath been said **to** them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths. 34 But I say unto you, Swear not at all ; neither by heaven, for it is God's throne : 35 Nor by the earth, for it is his footstool : neither by Jerusalem, for it is the city of the great King. 36 Neither shalt thou swear by thy head ; **for** thou canst not make one hair white or black. 37 But because

<sup>1</sup> An important correction. The participle has not the article, and must not be translated definitely. Whether, however, it should be translated 'a divorced woman' generally, or, as in the text, is by no means certain. The most natural view would *seem* to be that ἀπολελυμένην is what grammarians call a tertiary predicate, and that thus the reference is to one unlawfully divorced as above specified.

See De Wette and Meyer, *in loc.* It must however always remain an important fact in the great controversy connected with this verse that St. Matthew has *not* inserted the article. Had he done so it would have been certain that the reference was to the special case above-mentioned : as it is, the utmost that can fairly be said in regard of the exact inference to be drawn from the words, is—*non liquet*.

CRITICAL.

GRAMMATICAL.

let your **speech**<sup>1</sup> be, Yea, yea ; Nay, **communication**  
 nay : **whatsoever** is more than for whatsoever  
 these cometh of evil.<sup>2</sup>

38 Ye have heard that it hath  
 been said, An eye for an eye, and a  
 tooth for a tooth. 39 But I say  
 unto you, That ye resist not evil :  
 but whosoever shall smite thee on  
 thy right cheek, turn to him the  
 other also. 40 And if any man  
 will sue thee at the law, and take  
 away thy coat, let him have *thy*  
 cloke also. 41 And whosoever shall  
 compel thee to go a mile, go with  
 him twain. 42 Give to him that  
 asketh thee, and from him that  
 would<sup>3</sup> borrow of thee turn not thou  
 away.

43 Ye have heard that it hath

<sup>1</sup> Not an important change, but apparently desirable to mark that it was *oral* communication here referred to, and conveying by speech the convictions or facts asserted either affirmatively or negatively. Comp. Meyer, *in loc.* The comment of Bengel in reference to the repeated 'yea' and 'nay' is very good ; ' *est rei, sit est dicti : non rei, sit non dicti.* ' *Wycl.* gives as the translation,

'word ;' *Rhem.*, 'talke.' The rest as *Auth.*

<sup>2</sup> On the translation of this word, see the notes on chap. vi. 13.

<sup>3</sup> Attention may be called to this translation of τὸν θέλοντα. It can hardly be doubted that this form 'would' which, strictly considered, implies contingent determination (see Bain, *Engl. Grammar*, p. 104), approaches more nearly and idio-

CRITICAL.

GRAMMATICAL.

been said, Thou shalt love thy neighbour, and hate thine enemy. 44 But

Abless them  
that curse you,  
do good to  
them that  
hate you,

Adespitely  
use you and

I say unto you, Love your enemies,<sup>1</sup> and pray for them which persecute you : 45 That ye may be the sons<sup>2</sup> children of your Father which is in heaven : for he maketh his sun to rise on the evil and good,<sup>3</sup> and sendeth rain on the good the just and unjust. 46 For if ye love them which love you, what reward have ye ? do not even the publicans the same<sup>4</sup>? 47 And if ye

matically to the meaning of the original than any other expression. The translation 'that desireth' (Alf.) is heavy, and better suited to the stronger form *βούλομαι*: 'that wisheth' is weak; and 'that is willing' too purely independent of all latent purpose, to suit, at any rate, the present passage.

<sup>1</sup> This is one of the many cases in which the 2 or 3 oldest MSS. with the best cursives and some few Versions of high character are opposed to the Codex Bezae supported by all the second-class Uncial MSS. and many Versions. Nearly all modern critics, in both cases in this verse, agree with the older witnesses, and adopt the shorter reading.

<sup>2</sup> See note on ver. 9.

<sup>3</sup> Here a very rigidly accurate

translation would perhaps mark the absence of the article 'on evil men and good' (comp. *Wyckl.* 'on good and evil men') and similarly in the next clause. This however would seem to be unnecessary, the general sense being expressed fully and fairly by the text, especially when the repetition of the preposition is dispensed with. The evil and good and the just and unjust are here considered as a whole class to whom the benefits are equally vouchsafed. See above, p. 114, note.

<sup>4</sup> The best critical editors here read *οὐτως*, but, as it would seem, not on distinctly sufficient evidence. In the next verse the balance is much more decided, the Vatican, Sinaitic, and Codex Bezae being all on the same side.

CRITICAL.

GRAMMATICAL.

salute your brethren only, what do ye more *than others?* do not even publicans so? the heathen the same? 48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

## CHAPTER VI.

1 Take heed that ye do not your alms righteousness<sup>1</sup> before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. 2 **When therefore**<sup>2</sup> thou *Therefore when* doest alms, do not sound a trumpet *thine alms* before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. 3 But when thou doest alms, let not thy left hand know what thy right hand doeth; 4 That thine alms may be in secret:

<sup>1</sup> This is a textual change in which the state of the critical evidence is much about the same as in chap. v. 44. All the best modern editors adopt the reading in the text: *ἐλεημοσύνην* was a very natural gloss.

<sup>2</sup> Change made on the same principle as in chap. v. 23. The insertion of 'thine' in italics in the A. V. is clearly unnecessary; see below ver. 3. It is found in *Tynd.* and *Gen.*, but not in *Cranmer* nor in *Rhem.*



CRITICAL.

GRAMMATICAL.

and thy Father which seeth in secret himself<sup>1</sup> shall reward<sup>2</sup> thee<sup>3</sup>  $\wedge$ .

 $\wedge$  openly.

thou prayest,  
thou shalt

5 And when ye pray, ye shall not be as the hypocrites *are*: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. 6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee  $\wedge$ . 7 But when ye pray, use not vain repetitions, as the heathen do: for they

 $\wedge$  openly.

<sup>1</sup> The reading is here *very* doubtful. On the whole, due regard being had to the principles of the above revision, to the state of the evidence, and to the possibility of a conformation to ver. 18, it seems best to retain the pronoun.

<sup>2</sup> The change here to 'requite' (Alford) is unnecessary. No doubt 'reward' is now commonly referred to the idea of repaying for good, and has lost its neutral sense of simple requital: with passages, however, such as 1 Sam. xxiv. 17 before us it does not seem *necessary* to disturb

the familiar words. Here again is a case in which the principle of least possible change seems to influence our decision.

<sup>3</sup> The omission of 'openly' seems consistent with the principles of this revision. The three great MSS. (observe that the Alexandrian is deficient throughout the portion now before us) are in favour of the omission both here and in ver. 6, and are supported by valuable cursive mss. and several important Versions. The best critical editors also agree in the omission.

CRITICAL.

GRAMMATICAL.

think that they shall be heard for their much speaking. 8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. 9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. 10 Thy kingdom come. Thy will be done, **as in heaven so also upon earth.**<sup>1</sup> 11 Give us this <sup>in earth as it is</sup> in heaven. day our daily bread. 12 And forgive us our debts, as we **also have** for-  
 give given our debtors.<sup>2</sup> 13 And lead

forgive

<sup>1</sup> It may be thought bold to change such familiar words, but the original Greek seems positively to require it, the clause *γενηθήτω τὸ θέλημά σου* being thus preserved in more solemn parallelism with the two preceding clauses. The defining words do not thus, as in *Auth.*, form in effect a substantive part of the whole clause, but preserve their true logical position. The transition to the second part of the holy prayer and to our earthly needs is thus also better defined. This, however, is one of those changes which, if made by any committee, would provoke the most unfavourable criticism. It is well for us then to have samples of such corrections before us, that we

may make up our minds on the subject beforehand, and not be swayed by the sudden prejudices of the time when they first appear. Some striking remarks on these three great clauses and their import, considered logically, will be found in an article by Hanne, in the *Jahrbücher für Deutsche Theologie* for 1866, p. 507 sq.

<sup>2</sup> The reading is *very* doubtful on account of the division of authorities, some reading *ἀφίεμεν*, some *ἀφίομεν*, and the remaining (among which are the Vatican, Sinaitic, and Dublin Rescript) the perfect, *ἀφήκαμεν*. We adopt this with the chief critical editors. In the case of the concluding words of the verse, the pre-

CRITICAL.

GRAMMATICAL.

^ For thine is  
the kingdom,  
and the  
power, and  
the glory, for  
ever. Amen.

us not into temptation, but deliver  
us from evil.<sup>1</sup> ^ 14 For if ye forgive  
men their trespasses, your heavenly  
Father will also forgive you : 15 But  
if ye forgive not men their trespasses,  
neither will your Father forgive your  
trespasses.

16 Moreover when ye fast, be  
not, as the hypocrites, of a sad  
countenance : for they disfigure  
their faces, that they may appear  
unto men to fast. Verily I say unto  
you, They have their reward. 17  
But thou, when thou fastest, anoint  
thine head, and wash thy face ;  
18 That thou appear not unto  
men to fast, but unto thy Father  
which is in secret : and thy Father

ponderance for the omission is a little more distinctly defined, there being no division among the authorities on either side in favour of any third reading (as above), and the Old Latin, Coptic, and Vulgate joining with the three most ancient MSS. in favour of the omission. These words, however, it may again be observed, will not be surrendered without much controversy.

<sup>1</sup> Here it is perhaps best not to

introduce a change, although the balance of exegetical evidence seems in favour of the masculine, 'from the Evil One.' Consider Rom. xvi. 20, Eph. vi. 16, 2 Thess. iii. 3, 1 John iii. 8, and compare above chap. v. 37. In both these cases it is well worthy of notice and consideration that the great *Greek* interpreters are in favour of the masculine. Under any circumstances the alternative rendering ought to be placed in the margin.

CRITICAL.

GRAMMATICAL.

which seeth in secret, shall reward thee <sup>1</sup>.

^ openly.

19 Lay not up for yourselves treasures upon <sup>2</sup> the earth, where moth and rust doth corrupt, and where thieves break through and steal: 20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. 21 For where thy<sup>3</sup> treasure is, there will thine heart be also. 22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. 23 But if thine eye be

your

your

<sup>1</sup> The weight of authority for the omission is here more decided than in ver. 4 and ver. 6, and the omission may be deemed a certain correction.

<sup>2</sup> Accuracy seems to require this very trifling insertion. It is always a safe rule to observe the article in translation *when it appears after a preposition*. Prepositions, as is well known, so often obliterate the article (see Winer, *Grammar*, § 19, p. 157, ed. Moulton), that when it does appear it may safely be pressed. The true interpretation of the difficult words *διὰ τῆς τεκνογονίας*, 1 Tim.

ii. 15, seems to depend on a due recognition of this principle.

<sup>3</sup> These two corrections are not quite certain, though very probable. Here the Codex Bezae and Dublin Rescript both have lacunæ. We are thus left with the Vatican and Sinaitic against the great bulk of the second-class Uncial mss. The strong support given by the Versions to the two older MSS., and the agreement with them of the valuable cursives marked 1 and 28 seem to justify the correction. Comp. ver. 17 for a like change to the singular.

CRITICAL.

GRAMMATICAL.

evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great *is* that darkness !

24 No man can serve two masters : for either he will hate the one, and love the other ; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. 25 'Therefore I say unto you, **Be not careful**<sup>1</sup> for your life, <sup>Take no thought for</sup> what ye shall eat, **and** what ye shall <sup>or</sup> drink ; nor yet for your body, what ye shall put on. Is not the life more than **the** meat, and the body <sup>meat</sup> than **the** raiment? 26 Behold the <sup>raiment</sup> fowls of the air ; **that**<sup>2</sup> they sow not, for neither do they reap, nor gather into barns ; yet your heavenly Father feedeth them. Are ye not much

<sup>1</sup> On the reasons for this change see the remarks of Trench, *On the Auth. Version*, p. 13. In this same verse there is some doubt as to the reading. The evidence seems in favour of *Rec.* (*καὶ τὴν πίπτει*), but in the translation of the text so taken the A. V. is slightly inaccurate. In the concluding words the introduction

of the two definite articles is required on the principles of reasonable accuracy.

<sup>2</sup> The word in the Original is *ὅτι*, and has obviously here not its causal but its explanatory meaning 'that.' As Meyer observes, it is in effect equivalent to *εἰς ἐκεῖνο ὅτι*. Comp. Joh. ii. 18, 2 Cor. i. 18, al.

CRITICAL.

GRAMMATICAL.

better than they? 27 Which of you by **being careful** can add one taking thought cubit unto his **lifetime**?<sup>1</sup> 28 And stature? why **are ye careful** for raiment? take ye thought Consider the lilies of the field, how they grow; they toil not, neither do they spin. 29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. 30 **But**,<sup>2</sup> if God so clothe Wherefore, the grass of the field, which to day is, and to morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith? 31 **Be** Therefore take **not therefore careful**, saying, no thought, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? 32 For after all these things do the Gentiles seek: for

<sup>1</sup> Clearly required by the context. The idea of supporting life specially by means of food in ver. 25, is expanded in ver. 26, and continued in its more general form in the present verse. All the English Versions, however, adopt the current view. So also Bengel, whose comment on Luke xii. 26 is, 'hanc (scil. longitudinem ætatis) nemo

cubitis metitur.' Here again the alternative rendering should be put in the margin.

<sup>2</sup> The strong ratiocinative 'wherefore' of *Auth.*, though found in *Tynd.*, *Cranmer*, *Gen.*, al., cannot properly be maintained as the translation of the simple  $\delta\epsilon$ . *Wycl.* and *Rhem.* adopt 'and,' but the copula is here too weak.

CRITICAL.

GRAMMATICAL.

your heavenly Father knoweth that  
ye have need of all these things.

33 But seek ye first the kingdom of  
God, and his righteousness ; and all  
these things shall be added unto

you. 34 **Be not therefore care-<sup>Take therefore  
no thought</sup>**  
**ful**<sup>1</sup> for the morrow : for the morrow

^ the things of shall **be careful** for ^ itself. Suf- shall take  
ficient unto the day *is* the evil thought  
thereof.

## CHAPTER VII.

1 Judge not, that ye be not  
judged. 2 For with what judg-  
ment ye judge, ye shall be judged :  
and with what measure ye mete,  
it shall be measured to you<sup>2</sup> ^.

^ again.

3  
And why beholdest thou the mote  
that is in thy brother's eye, but con-  
siderest not the beam that is in thine

<sup>1</sup> The translation in the text is somewhat heavy but is adopted to preserve a consistent rendering of *μεριμνᾶν* throughout the paragraph. Tyndale and the older Versions translate, alike easily and forcibly, 'Care not then for the morrow, but (for, *Cov.*, *Gen.*) let the morrow care for itself.' Perhaps this may

be thought one of the cases where idiomatic force may set aside verbal consistency.

<sup>2</sup> There is here no doubt whatever that *μετρηθήσεται*, not *ἀντιμετρηθήσεται* is the true reading. The latter has only the support of cursive manuscripts and a few Greek and Latin Fathers.

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own eye? 4 Or how wilt thou say  
 to thy brother, Let me pull out the  
 mote out of thine eye ; and, behold,  
 the beam *is* in thine own eye? a  
 5 Thou hypocrite, first **pull**<sup>1</sup> out cast  
 the beam out of thine own eye ; and  
 then shalt thou see clearly to **pull** cast  
 out the mote out of thy brother's  
 eye. 6 Give not that which is holy  
 unto the dogs, neither cast ye your  
 pearls before swine, lest they trample  
 them under their feet, and turn again  
 and rend you.<sup>2</sup>

7 Ask, and it shall be given  
 you ; seek, and ye shall find ; knock,  
 and it shall be opened unto you.  
 8 For every one that asketh re-  
 ceiveth ; and he that seeketh find-  
 eth ; and to him that knocketh it  
 shall be opened. 9 Or what man  
 is there of you, **of** whom <sup>^</sup> his son

^if

<sup>1</sup> It clearly cannot be desirable to vary the translation of *ἐκβαλεῖν* in two consecutive verses.

<sup>2</sup> We have removed the mark of paragraph in the usual editions and connect verse 6 with ver. 5, but it may be admitted that the exact connexion of thought does not seem

perfectly clear. Perhaps the verse has a limiting character ; Do what may be done to improve others with all humility, but do not carry it to such an excess, that it would only too clearly be a very provocative to profanation and rejection. See Meyer, *Kommentar, in loc.*



CRITICAL.

ask

he ask

GRAMMATICAL.

shall ask bread,<sup>1</sup>—will he give him a stone? 10 Or if he also ask a fish, will he give him a serpent? 11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? 12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them : for this is the law and the prophets.

13 Enter ye in **through the** at the strait **narrow**<sup>2</sup> gate : for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat : 14 Because<sup>3</sup>

<sup>1</sup> The reading is doubtful. The critical balance seems in favour of the omission of *ἐάν*, and the change of *αἰρήσῃ* into *αἰρήσει*. The translation is adjusted accordingly, the particle 'of' being introduced to make the regimen a little more perspicuous.

<sup>2</sup> The corrections in this and the following verse are for the sake of making the meaning more distinct ; but it may be doubted whether the old rendering, which is that of

Tyndale and the early Versions, would not be maintained in any revision. At the same time we are enabled by the change to give *τεθλιμμένη*, ver. 14, a much more accurate rendering.

<sup>3</sup> The reading is here very doubtful. The second hand of the Vatican MS. and the Codex Ephreми read *τί* (how!) ; the first hand of the Vatican, and the Sinaitic, *ὄτι*, the Alexandrian MS. (as has been already observed) and Codex

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**narrow** *is* the gate, and **straitened** strait narrow  
*is* the way, which leadeth unto life,  
 and few there be that find it. 15  
**But**<sup>1</sup> beware of false prophets, which Beware  
 come to you in sheep's clothing, but  
 inwardly **are** ravening wolves. 16 they are  
 Ye shall know them by their fruits.  
 Do men gather grapes **from**<sup>2</sup> thorns, of  
 or figs **from** thistles? 17 Even so of  
 every good tree bringeth forth good  
 fruit; but **the** corrupt tree bringeth a  
 forth evil fruit. 18 A good tree  
 cannot bring forth evil fruit, neither  
*can* a corrupt tree bring forth good  
 fruit. 19 Every tree that bringeth  
 not forth good fruit is hewn down,  
 and cast into the fire. 20 Where-

Bezae being defective. This would seem clearly a case where the principle of least possible change might be allowed to decide the question.

<sup>1</sup> The omission in translation of the particle δὲ tends to obscure the connexion. It would seem that ver. 15 is to be connected in thought with ver. 14, and that the current of the Divine thought is,—‘If so, then beware of those who might add to your difficulties in finding the true path.’ Bengel's comment

is ‘dum ipsi datis operam ut intretis, cavete eos qui claudunt.’ At the close the pronoun ‘they’ is perhaps omitted with advantage. The outward garb and inward nature are thus kept more closely in antithesis.

<sup>2</sup> A slight change, but probably necessary. In some passages, the use of the particle ‘of’ as synonymous with ‘from’ causes considerable difficulty to the general reader. See especially Luke xvi. 9.

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fore by their fruits ye shall know them.

21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. 22 Many will say to me in that day, Lord, Lord, **did we not prophesy**<sup>1</sup> in thy name? <sup>have we not prophesied</sup> and in thy name **cast** out devils? <sup>have cast</sup> and in thy name **do** many wonderful <sup>done</sup> works? 23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise

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<sup>1</sup> The futurity implied in this verse (*ἡμέραν ἐκείνην εἶπε τὴν τῆς κρίσεως*, Euthym.) seems to suggest an alteration, that marks, somewhat more distinctly than the ordinary compound perfect, that what is here referred to is past, and belongs to the past. It may be here conveniently observed that 'did' when thus used is purely aoristic and equivalent when united with any verb to the English preterite. This use of 'do' and 'did' for the present and pre-

terite respectively, will commonly be observed in three forms of sentences as particularly serviceable—viz., emphatic, interrogative, and negative. In the last case especially this compound form will be found very serviceable. See especially the clear remarks and distinctions in Pickbourn, *Dissertation on the English Verb*, pp. 25 sq.; 37 sq. (London, 1789); and comp. Latham, *English Language*, § 510, Vol. II. p. 394 sq.

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man, which built his house upon  
**the**<sup>1</sup> rock : 25 And the rain de- a  
 scended, and the floods came, and  
 the winds blew, and beat upon that  
 house ; and it fell not : for it **had**  
**been**<sup>2</sup> founded upon **the** rock. was a  
 26 And every one that heareth  
 these sayings of mine, and doeth  
 them not, shall be likened unto a  
 foolish man, which built his house  
 upon the sand : 27 And the rain  
 descended, and the floods came,  
 and the winds blew, and beat upon  
 that house ; and it fell : and great

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<sup>1</sup> Not a certain correction, it being somewhat doubtful whether the article with this particular substantive can be used as idiomatically in reference to class and category as with the more familiar substantive 'sand,' ver. 26. It is really a matter of individual judgment. That the English article can be used generally we well know: the question, however, is whether it can be here idiomatically so used with this particular substantive. It may also be observed, as a general and safe rule for a translator, that in English the definite article (which in fact is really the unemphatic form of the

demonstrative 'that,' Bain, *Engl. Grammar*, p. 34) is particularly definite, and does commonly and most naturally refer to something well known and defined previously. Comp. Latham, *English Language*, § 368, Vol. 11, p. 208.

<sup>2</sup> The change to the pluperfect seems required, as emphasizing the antecedent fact. It will always be observed, however, that this tense is one of the least flexible of our tenses, and often gives a rigidity to a clause, which, in a general narrative especially, mars the idiomatic ease of expression. It is not clear that this is not the case here.

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was the fall of it. 28 And it came to pass, when Jesus had ended these sayings, the **multitudes**<sup>1</sup> were astonished at his doctrine: 29 For he taught them as *one* having authority, and not as their<sup>2</sup> scribes.

Such would seem to be the amount of revision actually necessary, on the principles already laid down, in the important portion of Scripture on which we have been dwelling. Such too would probably be the average amount of correction that would be required in the Gospels generally, in a revision of the nature contemplated. The differences of reading are more and more important than at first might have been expected, but the exegetical changes few and unimportant. In the 111 verses we have 19 changes due to textual considerations, an amount not in excess of the estimated standard; but in these same verses the changes due to grammar and exegesis are only (if we count each *single* correction) about 56, or just one-half of the estimated maximum amount for the New Testament generally.

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<sup>1</sup> Clearly desirable to mark what we know is so constantly expressed in the Gospels—viz., that our blessed Lord's teaching attracted, and produced great effect upon, the masses of the people. Compare Luke xii. 1, Mark xi. 18, al.

<sup>2</sup> The evidence in favour of the

reading in the text seems distinctly preponderant. Not only the Vatican and Sinaitic Manuscripts, but the best cursives and the great majority of ancient Versions (always very important witnesses) all concur in the insertion of the pronoun.

We now pass to a very different portion of Scripture, in which the balance is the other way, and in which the amount of the grammatical corrections is considerable, and their general character of by no means slight importance.

We subjoin, as before, a few notes ; but as the changes are numerous and in many cases self-explanatory, it does not seem desirable to comment on every individual alteration. The tenor of all is the same,—not only to be faithful to the Original, but also to set forth the reasoning more clearly to the general hearer and reader.

EPISTLE TO THE ROMANS.—CHAP. V.

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1 **Being justified therefore**<sup>1</sup> by <sup>Therefore being justified</sup> faith, let us have<sup>2</sup> peace with God through our Lord Jesus Christ :

<sup>1</sup> The transposition (1) gives the requisite prominence to *δικαιωθέντες*, and marks the close connexion with the concluding words of the preceding chapter. It also (2) places the 'therefore' in that subordinated position in which it seems more nearly to express that idea of retrospective reference, which is usually implied by the *οὖν*. See Klotz, *Devarius*, Vol. II. p. 717. It may be doubted whether in the stricter logic of these epistles accuracy does not require that the 'therefore' should not give way in many places to the more ap-

proximately correct 'then.' See however the comments on p. 112.

<sup>2</sup> The weight of evidence is so decidedly in favour of the reading of the text that we seem bound to adopt the hortatory *ἔχωμεν* rather than the simply declaratory *ἔχομεν*. The liability to change of vowels even in the best manuscripts, technically called itacism, must, however, always leave us—especially in such passages as the present, where the internal arguments for the less supported reading are very strong—rather in doubt as to the positive correctness

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GRAMMATICAL.

2 **Through** whom also we have **By**  
**had our**<sup>1</sup> access by faith<sup>2</sup> into this have access  
 grace wherein we stand; and **we**  
**glory in the** hope of the glory of rejoice hope  
 God. 3 And not only *so*, but we  
 glory in **our**<sup>3</sup> tribulations also : know- tribulations  
 ing that tribulation worketh patience;  
 4 And patience, **approval**;<sup>4</sup> and experience (*bis*)

of our decision. The whole subject of the orthography of the N. T. requires very careful reconsideration. See Winer, *Grammar*, § 5, p. 54 sq. ed. Moulton, and comp. Scrivener, *Introduction to the New Testament*, p. 417.

<sup>1</sup> The perfect must be marked. It is not merely 'habemus' but 'habuimus,' viz., when we became Christians, and now while we are such. As Bengel rightly observes,—'præteritum, in antitheto ad *habemus*, ver. 1.' *Cranmer* marks this but very paraphrastically. The two other changes in the verse are slight, but necessary. It seems better to retain the same translation both for *διὰ* and for the verb *καυχᾶσθαι* in consecutive verses. There is no doubt an inconvenience in the use of the same word 'glory' in two different senses in the same clause; but 'boast' is an unpleasant translation, and 'rejoice' is not exact. The insertion of the

article before 'hope' (in the Greek it is latent, and elided by the preposition) seems also to clear up the meaning. Comp. Heb. iii. 6.

<sup>2</sup> The reading is doubtful; the words 'by faith' being omitted by the Vatican MS. and authorities of considerable weight. The addition of the Sinaitic to the retaining authorities, and the preponderance of the Versions, seem to justify our maintenance of the Received Text.

<sup>3</sup> The article seems very clearly to have here its pronominal force—'der (uns betreffenden) *Leiden*,' Meyer. So also in ver. 11, and not uncommonly in this Epistle, and elsewhere. Few points require more judgment than the adoption of this pronominal translation in English. The context alone must be our guide.

<sup>4</sup> This translation of *δοκιμή* is suggested by the context. The word may refer to what is antecedent ('proving,' *Wycl.*; 'probation,'

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approval, hope: 5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which **was** given unto us. 6 For when we were yet without strength, in due **season**<sup>1</sup> Christ died for the ungodly. 7 For scarcely for a righteous man will **any** one die: yet peradventure for a good man some **one doth** even dare to die. 8 But God commendeth his **own** love toward us, in that, while we were yet sinners, Christ died for us. 9 Much more then, being now justified by his blood, **shall we** be saved through him **from the wrath**<sup>2</sup> to come. 10 For if,

*Rhem.*—following the Vulgate), or, as here, to the resultant state, and to what is consequent. Bengel, with his usual acuteness, observes,—‘δοκιμή est qualitas ejus qui est δόκιμος.’

<sup>1</sup> The *exact* meaning of these words is greatly contested, there being at least four different shades of meaning that have been assigned to the simple words *κατὰ καιρὸν*. Such being the case, the more exact translation of the word *καιρὸς* seems required on the principle of faith-

fulness. The idea, that the death of our blessed Lord was verily at the critical time, is thus perhaps a little more clearly brought out.

<sup>2</sup> The article prefixed to *ὀργῆς* must certainly be noticed in translation. This can only be done, as in the text, or by translating ‘*God’s* wrath,’ the insertion being suggested and justified by the antithetical idea in ver. 7. The change adopted in the text seems to be the simplest.



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when we were enemies, we were reconciled to God **through** the by death of his Son, much more, being reconciled, **shall we** be saved by we shall his life. 11 And not only so, but we also **glory** in God through our joy Lord Jesus Christ, **through** whom by we have now received the **recon-** atonement **ciliation.**

12 **For this cause,**<sup>1</sup> as by one Wherefore man sin entered into the world, and **by sin,** death ; and so death passed and death by sin **through**<sup>2</sup> unto all men, for that all upon **sinned.**<sup>3</sup> 13 For until the law sin have sinned

<sup>1</sup> This change seems desirable. In a connexion so closely logical as that of St. Paul, it is clearly of great importance to maintain, as far as consistent with our idiom, a correct translation of the particles of inference and reasoning. The stronger word 'wherefore' (equivalent to 'and therefore,' according to Bain, *English Grammar*, p. 67) is best reserved for *ἀρα* or *ἀρὰ οὖν*.

<sup>2</sup> It is hardly possible to avoid noticing in translation the carefully chosen *διήλθεν*, especially when following the *είσῆλθεν* just above. The *pervasive* power of death seems here specially marked.

<sup>3</sup> The translation of the simple word *ἥμαρτον* is here extremely difficult. The true idea 'omnes peccarunt peccante Adamo' (Beng.) seems to be best brought out by the omission of the auxiliary. At the same time it may be admitted that the idea of individual sins (see especially Theodoret, *in loc.*), which it seems also theologically correct to include, is not so distinctly maintained as in the 'have sinned' of the older Versions. This then cannot be considered by any means a certain correction, though it seems preferable to the A. V., and to the 'were sinners,' of the *Five Clergymen*.

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was in the world: but sin is not imputed when there is no law. 14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of **the transgression of Adam**, who Adam's transgr. is the **type** of him that was to come. figure 15 **Howbeit** not as the **trespass**,<sup>1</sup> But offence (bis) so also *is* the free gift. For if **by** the through **trespass of the one, the many died**; one, many be dead, much more **did** the grace of God, more the and the gift by grace, *which is* by **the one man, Jesus Christ**, one hath abounded **unto the many.** 16 And not as *it* many **was through** one that sinned, *so is* by the gift: for the judgment **came of**<sup>2</sup> was by one to one **unto** condemnation, but the free gift *came* of many<sup>\*</sup> **trespasses** is offences unto justification. 17 For if **the** one man's **trespass of the one**, death reigned offence

<sup>1</sup> It seems necessary to maintain a careful translation of *παράπτωμα*. The translation of A. V. ('offence') does not preserve the latent antithesis to the *ὑπακοή* that was shown by Christ. Comp. ver. 19.

<sup>2</sup> The slight change is to mark the change of preposition. Such alterations would not be introduced

generally, but in passages such as the present, where every word in the inspired Original is of doctrinal importance, great accuracy would appear to be required. This remark may be extended to many of the changes in this very profound and difficult chapter. No part of the N. T. is more trying to a reviser.

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through the one; much more by one  
shall they which receive the abun- they abundance  
dance of the grace and of the gift of grace  
righteousness, reign in life through shall reign  
the one, even Jesus Christ. 18 by one  
Wherefore, as through one tres- Therefore  
pass *it came*<sup>1</sup> unto all men to as by the  
condemnation; even so through offence of one  
one righteous act<sup>2</sup> *it came* unto judgment came  
all men to justification of life. upon . . . . by  
the righteous-  
ness of one, the  
free gift came  
upon all men  
19 For as by<sup>3</sup> the disobedience unto

<sup>1</sup> Here the principle of faithfulness seems to require that as little as possible should be imported into the context. Winer suggests the simple introduction of the purely neutral ἀπέβη, *i.e.* 'cessit,' 'the result was' ('the issue was,' *Five Clergymen*),—and correctly. See *Grammar*, § 64. 2. b, p. 734, ed. Moulton. The common supplement is τὸ κρῖμα ἐγένετο for the first clause, and τὸ χάρισμα ἐγένετο for the second, but this is interpretation rather than translation.

<sup>2</sup> On the translation of δικαίωμα, δικαίω, δίκαιος, and δικαιοσύνη, see the prefatory notes to the translation of this Ep. by the *Five Clergymen*, p. ix. sq.

<sup>3</sup> Here it does not seem necessary to change the 'by' into 'through,' as

in ver. 18 and elsewhere. It is almost impossible to lay down any rules, but it perhaps may be said that though in certain formulæ (*e.g.* 'through Jesus Christ'), and in passages where there are clear or even latent distinctions between direct and mediate agency, there it may be desirable to use 'by' in reference to the primary agent (Bain, *Engl. Grammar*, p. 55), and 'through' in reference to the 'causa medians;' but where there are no such distinctions, there the A. V. may be retained, unless, as in ch. v. 1, 2, consistency suggests the change. To carry out the principle further than this (as in Alford, *New Testament*, and frequently in the revision of the *Five Clergymen*) is to obliterate so far, an idiomatic usage of the preposition

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of the one man, the many were <sup>one man's</sup> made sinners, <sup>disob. many</sup> even so, by the obedience of the one, shall the many <sup>so</sup> be made righteous. 20 Moreover the law also entered, that the law entered trespass might be multiplied. <sup>offence</sup> But where sin was multiplied, <sup>abound</sup> grace did much more abound: 21 That as sin reigned in death, <sup>hath reigned</sup> even so might grace reign through <sup>unto</sup> righteousness unto eternal life, through Jesus Christ our Lord. <sup>by</sup>

## CHAP. VI.

1 What shall we say then? are shall we we to<sup>1</sup> continue in sin, that grace may abound? 2 God forbid. How shall we, who died<sup>2</sup> unto sin, live that are dead to any longer therein? 3 Or<sup>3</sup> know Know

which was current in our earlier literature, and is, in this particular instance, radically to change our Version.

<sup>1</sup> Change to express the deliberative subjunctive (Winer, *Grammar*, § 41. 4), the reading of the Textus Receptus, ἐπιμενοῦμεν, having only the support of cursive manuscripts, and being probably a conformation in tense to the ἐροῦμεν just before.

<sup>2</sup> The change though trifling seems

necessary, as helping to direct the thought to the past epoch of baptism, when the death took place (ver. 3). The *Auth.* points more to the continuing state, which is true ('in baptismo et justificatione,' Bengel), but not here the prominent idea.

<sup>3</sup> In some cases, and in this particular formula, the force of the particle seems obliterated. Here, however, the force may be brought out; 'Or, if ye do not recognise this prin-

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ye not, that so many of us as were baptized into Christ Jesus, were baptized into his death? 4 **We were** buried **therefore** with him by our baptism into death: that like as Christ was **raised** from the dead by the glory of the Father, even so we also should walk in newness of life.

5 For if we have **become united** to the likeness of his death, **surely** we shall be also *to the likeness of his* resurrection. 6 Knowing this, that

our old man **was** crucified with *him*, is that the body of sin might be destroyed, **in order** that we should serve sin **no longer**. 7 For he that is dead is **made free** from sin.

ciple (ver. 2), do ye not know, &c.' (ver. 3). See Hartung, *Partikellehre*, Vol. II. p. 61.

<sup>1</sup> The translation of the A. V. seems actually erroneous, *σύνφυτος* being connected with *φύω*, not with *φυτεύω*. In the latter case it would have been *συνφυτευτοί*, the verbal *φυτευτός* being a recognised form. See Plato, *Republ.* vi. p. 510.

<sup>2</sup> The emphatic introduction of the contrary aspect by means of the *ἀλλὰ καὶ* ought to be marked in translation. The formula is noticed

and illustrated in Klotz, *Devarius*, Vol. II. p. 93.

<sup>3</sup> The insertion of the two words 'in order' renders the passage a little clearer, and just calls attention to the change of construction from the particle of purpose with the subj. to the favourite N. T. genitival infin. of purpose. See Winer, *Grammar*, § 44. 4. In the remaining words of the verse the more usual translation of the emphatically placed *μήκετι* is adopted, and the emphasis secured by placing it at the close of the sentence.

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8 Now if we be dead with Christ, we believe that we shall also live with him : 9 Knowing that Christ being raised from the dead dieth no more ; death hath no more dominion over him. 10 For in that' he died, he died unto sin once : but in that he liveth, he liveth unto God.

11 **Even so**<sup>2</sup> reckon ye also your-  
selves to be dead indeed unto sin,

our Lord.

but alive unto God, **in Christ Jesus** through J. C.

it in

12 Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof. 13 Neither yield ye your members *as* instruments of unrighteousness unto sin : but yield yourselves **up to**<sup>3</sup> God, as unto God

<sup>1</sup> This is one of the instances in which the A. V. would probably not be changed by any Revisers who followed the principle of the least possible change. It may be observed, however, that  $\delta$  is more probably the cognate accusative under the regimen of  $\acute{\alpha}\pi\acute{\epsilon}\theta\alpha\nu\epsilon$ , scil. 'the death that He died,' and similarly, 'the life that He liveth.' This is a case then where this alternative rendering ought certainly to find a place in the margin. See above, Chap. iv. p. 116.

<sup>2</sup> The application of the principle in ver. 10 to the readers is rather obscured by the 'likewise.' So, however, *Tynd.* and the older Versions, except *Wycl.* and *Rhem.*, which follow the 'ita' of the Vulgate.

<sup>3</sup> An attempt to mark the change to the more emphasized aorist imperative  $\pi\alpha\rho\alpha\sigma\tau\acute{\eta}\sigma\alpha\tau\epsilon$ , 'do it at once, and decidedly.' This change did not escape the vigilant eye of Bengel ; 'majorem vim habet mox aor. 1  $\pi\alpha\rho\alpha\sigma\tau\acute{\eta}\sigma\alpha\tau\epsilon$ .'

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**alive** from the dead, and your members *as* instruments of righteousness unto God. 14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

those that  
are alive

shall we

15 What then? are we to sin, because we are not under the law, but under grace? God forbid.

16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether **it be** of sin unto death, or whether of of obedience unto righteousness?

17 But God be thanked, that ye *once*<sup>1</sup> were the servants of sin, but ye were ye **obeyed** from the heart that form have obeyed of doctrine which was delivered you.<sup>2</sup>

18 **Now** being made free from sin, Being then ye **were made** the servants of righteousness. 19 I speak after the manner of men, because of the infirmity

<sup>1</sup> This italicized word seems required to mark the emphasis that clearly rests on the ἡτέ: the bondage is over; the chain snapt.

<sup>2</sup> Here again we have an alternative rendering, 'the form of doctrine whereunto ye were delivered,' the

relative clause admitting 2 or even 3 forms of resolution. This latter is, for grammatical reasons, the most probable (see Meyer, *in loc.*), and has in its favour the authority of Chrysostom. Here again the margin would have to be used.

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of your flesh : for as ye **yielded** your have yielded members servants to uncleanness and to iniquity unto iniquity ; even so now yield your members servants to righteousness unto **sanctification**. holiness.

20 For when ye were the servants of sin, ye were free **in regard to**<sup>1</sup> from righteousness. 21 What fruit **then** fruit had ye then had ye **at that time** in those things whereof ye are now ashamed ? for the end of those things *is* death. 22 But now being made free from sin, and **made** servants to God, ye have your become fruit unto **sanctification**, and the holiness end everlasting life. 23 For the wages of sin *is* death ; but the gift of God *is* eternal life **in Christ Jesus** through Jesus Christ our Lord.

## CHAPTER VII.

## 1 Know ye not, brethren, (for I

<sup>1</sup> If an attempt is to be made to express the idiomatic use of the dative τῷ δικαιοσύνῃ (see Winer, *Grammar*, § 31. 6) it can only be by this adverbial phrase. It seems proper to use the form 'in regard to,' rather than the more familiar 'in regard of,' as the writers of the seven-

teenth century appear to have drawn a distinction in meaning between the two phrases, the former implying 'in reference to,' the latter 'by reason of.' See the acute remarks on these and similar forms of Marsh, *On the English Language*, Lect. xxix. p. 660 sq.



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GRAMMATICAL.

speak to **men** that know the law,) them  
 how that the law hath dominion over  
 a man as long as he liveth? <sup>2</sup> For  
 the woman which hath an husband  
 is bound by the law to **her living** ber husband so long as he liveth  
 husband;<sup>1</sup> but if the husband be dead,  
 she is loosed from the law of **her** her  
 husband. <sup>3</sup> **Wherefore** if, while So then  
**her** husband liveth, she be **joined**<sup>2</sup> her married  
 to another man, she shall be called  
 an adulteress: but if her husband be  
 dead, she is free from that law; so  
 that she is no adulteress, though she  
 be **joined** to another man. <sup>4</sup> **So** married  
**then,**<sup>3</sup> my brethren, ye also **were** Wherefore  
**made** dead to the law by the body are become  
 of Christ; that ye should be **joined** married  
 to another, *even* to him who **was** is

<sup>1</sup> The translation of the A. V. is here actually erroneous, the position of the participle being between the article and the noun, and not, as the A. V. would suggest, after the noun, and so a tertiary predicate. See, on the three kinds of predicates, Donaldson, *New Cratylus*, § 301 sq.

<sup>2</sup> This is not a correction of any moment, but seems desirable on account of the verses that follow, where the expression recurs. *Tyndale* and

the older Versions translate 'couple herself.'

<sup>3</sup> The participle *ὥστε* has more of a consecutive rather than of a strongly ratiocinative force. As 'wherefore' appears to be a very convenient translation for *ἀρ' οὖν*, we may perhaps properly interchange in English the first words of ver. 3 and ver. 4. *Tyndale* and the older Versions had 'so then' in the former verse, and 'even so' in the latter.

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raised from the dead, that we should bring forth fruit unto God. 5 For when we were in the flesh, the **stirrings** of sins, which were by the motions law, did work in our members to bring forth fruit unto death. 6 But now we **have been loosed**<sup>1</sup> from are delivered the law, having died<sup>2</sup> unto that wherein we were held; **so that we** that we should serve in **the** newness of **the** spirit newness spirit and not *in* the oldness of the letter.

that being  
dead

7 What shall we say then? *Is* the law sin? God forbid. **Howbeit**,<sup>3</sup> *Nay*, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. 8 But sin, taking occasion<sup>4</sup> by the commandment, wrought

<sup>1</sup> Here we have a word of great variety of meaning in the N. T., and one never easy to translate. The change suggested is not of importance, but seems to help the sense.

<sup>2</sup> The reading is slightly interesting as showing that our revisers must have had before them the edition of Beza 1565, and here preferred it (see the margin) to the 3rd edition of Stephens, though it would seem that the reading *ἀποθανόντος* is

only due to an error of Beza's: see Tischendorf, *in loc.* This the A. V. places in the margin.

<sup>3</sup> This change seems positively necessary to bring out the reasoning of the passage. The law was certainly not sin, but it stood so far in connexion with it that it made it known; *ἁμαρτία μὲν οὐκ ἔστι, γνωριστικὸς δὲ ἁμαρτίας*. Theoph.

<sup>4</sup> Perhaps it might be a little more accurate, both here and in ver. 11, to

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in me all manner of **coveting**. For concupiscence.  
 without the law sin **is** dead. 9 **And** *was* For  
 I was alive without the law once :  
 but when the commandment came,  
 sin revived, and I died. 10 And  
 the **very** commandment, which *was* the comm.  
**for** life, I found *to be* **for** death. ordained to  
 11 For sin, taking occasion by the unto  
 commandment, deceived me, and  
 by it slew me. 12 **So that** the law Wherefore  
**indeed** *is* holy, and the command- *is*  
 ment holy, and just, and good.

13 **Is** then that which is good Was  
**become** death unto me? God for- made  
 bid. But sin *became so*, that it might But sin, that  
 appear sin, working death **to** me by in  
 that which is good; that **by the** that sin by  
**commandment sin** might become the comm.  
 exceeding sinful. 14 For we know  
 that the law is spiritual: but I am  
 carnal, sold under sin. 15 For  
**what I perform,**<sup>1</sup> **that I know** that which  
I do I allow

translate 'having taken,' as the act specified by the participle was prior to that of the verb, 'took occasion and, &c.,' but where there is nothing in the context that requires the time of the actions to be specially marked,

we may retain the looser translation. On the translation of participles, when thus with finite verbs, see *Commentary on Phil. ii. 30.*

<sup>1</sup> There is nearly an insurmountable difficulty in marking properly

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	not : for what I would, that do I	
	not ; but what I hate, that <b>I do.</b>	do I.
	16 <b>But</b> if I do that which I would	If then
	not, I consent unto the law that <i>it is</i>	
	good. Now then, it is no more I	
	that <b>perform</b> it, but sin that dwelleth	do
	in me. 18 For I know that <b>there</b>	that in me
	<b>dwelleth not</b> in me, that is, in my	dwelleth no
	flesh, <b>any</b> good thing : for to will is	good
	present with me ; but <sup>^</sup> to perform	
<sup>^</sup> <i>how</i>	that which is good is not. 19 For	
I find not.	the good that I would, I do not : but	
	the evil which I would not, that I do.	
	20 Now if I do that I would not, it	
	is no more I that <b>perform</b> it, but	do
	sin that dwelleth in me. 21 I find	
	<b>therefore this</b> <sup>1</sup> law, that, when I	then a

in translation the shades of meaning in the *κατεργάζομαι, πράσσω*, and *ποιῶ*. For the first and strongest of the three we may retain the translation adopted by *Auth.* in ver. 18; but between the two last it seems hopeless to attempt to discriminate in English. All that can be said is, that *πράσσω* is the stronger of the two, and appears to involve the idea of accomplishment. Comp. Rom. i. 32, and see Buttman, *Lexilogus*, § 95, 3, p. 493 (Transl.). The

various changes in this verse are all slight, but seem to bring out the meaning with more distinctness than the Authorized Version.

<sup>1</sup> It is very rarely that the article can properly be so translated. Here, however, it seems required by the idiom of our language. The translation, 'the law,' would also lead to confusion. *Tyndale* and all the early Versions (except *Wycl.* and *Rhem.*) appear to have been misled by this use of the words.

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would do good, evil is present with me. 22 For I delight in the law of God after the inward man : 23 But I see a **different**<sup>1</sup> law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. 24 O wretched man that I am ! who shall deliver me from the body of this death ? 25 I thank God, through Jesus Christ our Lord. **Wherefore** with the mind I myself serve the law of God ; but with the flesh the law of sin.

another

So then

## CHAPTER VIII.

1 *There is* therefore now no condemnation to them which are in Christ Jesus <sup>Λ</sup>. 2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin

<sup>Λ</sup> who walk not after the flesh, but after the Spirit.<sup>2</sup>

<sup>1</sup> Here it seems certainly necessary to give the accurate translation of ἕτερος. It was not merely ἄλλος νόμος but ἕτερος νόμος. See Tittmann, *Synon.* p. 155 sq. and, on the difference between the words, comp. notes on *Gal.* i. 6.

<sup>2</sup> There is considerable diversity in the readings of these words in those authorities in which they or a part of them are contained. The evidence for their complete omission is, however, perfectly distinct and preponderant.

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and of death. 3 For what the law and death.  
 could not do, in that it was weak  
 through the flesh, God sending his  
 own Son in the likeness of the flesh sinful flesh,  
 of sin,<sup>1</sup> and for sin, condemned sin  
 in the flesh: 4 That the righteous righteousness  
 demand<sup>2</sup> of the law might be ful-  
 filled in us, who walk not after the  
 flesh, but after the Spirit. 5 For  
 they that are after the flesh do mind  
 the things of the flesh; but they that  
 are after the Spirit, the things of the  
 Spirit. 6 For the mind of the to be carnally  
 flesh is death; but the mind of minded  
 the Spirit is life and peace. 7 Be- to be spiritually  
 cause the mind of the flesh is minded  
 carnal mind  
 enmity against God; for it is not  
 subject to the law of God, neither

<sup>1</sup> Here there seems no sufficient reason for departing from the strict translation. For remarks on this form of genitive, see above, p. 109. All the older Versions adopt the adjectival translation, except *Wycl.* and *Rhem.*, both having had the guidance of the Vulgate.

<sup>2</sup> The translation of *δικαίωμα* is by no means easy. The *Auth.* con- founds it with *δικαιοσύνη*, the Vul-

gate ('justificatio') with *δικαίωσις*. The etymological form of the word, however, precludes both forms of translation, and limits us to the meaning adopted in the text. It is worthy of notice that Tyndale and Coverdale both recognised the true meaning, though they adopt a somewhat paraphrastic translation—viz., 'the righteousness required of the law.'

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indeed can be. 8 **And**<sup>1</sup> they that So then  
 are in the flesh cannot please God.  
 9 But ye are not in the flesh, but in  
 the Spirit, if so be that the Spirit of  
 God dwell<sup>2</sup> in you. **But** if any man Now

<sup>1</sup> This correction is necessary for the logic of the passage, as well as for the removal of the thoroughly erroneous assumption that  $\delta\epsilon$  can ever be equivalent to  $\alpha\upsilon\upsilon$ . The particle has here its usual transitional force. It reverts to the abstract statement in the first clause of ver. 8, and adds to it the illustration of actual experience, the second clause of that verse being parenthetical. In English we have probably no better translation than the simple 'and,' but it is confessedly defective, as not marking the transition (from the abstract to the concrete) that is brought out by the  $\delta\epsilon$ , and very fairly expressed by the 'autem' of the Vulgate. The only other translation 'now,' as used in our ordinary argumentative English, is too strong, and suggests too much the commencement of a fresh argument, whereas we have here only the *continuation under a slightly changed form* of foregoing statements. These may seem at first mere niceties, but on sober consideration it will be seen that our appreciation of the mind of the

inspired writer depends on our due recognition of them. All corrections of this nature are important and necessary.

<sup>2</sup> It might at first seem doubtful whether this mood is strictly correct. Consideration would seem to show that it is; as the particle in the Original ( $\epsilon\iota\pi\epsilon\rho$ ) involves no decision (Winer, *Grammar*, § 53. 9), and the case is one that may or may not be as stated. In such cases English idiom appears to require the subjunctive: where, however, a case is contemplated as actually in existence, then the indicative is most usual. See Latham, *Engl. Lang.* § 537, and the comments in my notes on 2 *Thess.* iii. 14 (*Transl.*) As Meyer acutely observes, the words carry with them an indirect exhortation to test the fact. We retain then the subjunctive throughout. On the true meaning of  $\epsilon\iota\pi\epsilon\rho$  ('si omnino') see Klotz, *Devarius*, Vol. II. p. 308, 528, and the very good note of Moulton in Winer, *Gramm. l.c.* p. 561 sq., on the uses of  $\epsilon\iota\pi\epsilon\rho$  and  $\epsilon\iota\gamma\epsilon$ .

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have not the Spirit of Christ, he is none of his. 10 And if Christ *be* in you, the body **indeed** *is* dead *be-* body *is* cause of sin; but the Spirit *is* life because of righteousness. 11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall **quicken also** your mortal also quicken bodies by<sup>1</sup> his Spirit that dwelleth in you.

12 **Wherefore** brethren, we are Therefore debtors, not to the flesh, **that we to** **should**<sup>2</sup> live after the flesh. 13 For if ye live after the flesh, ye **must**<sup>3</sup> shall die: but if **by the Spirit ye** if ye through the mortify Sp. do

<sup>1</sup> This is another interesting proof that the Revisers of 1611 were probably using the text of fourth edition of Beza, with some preference over that of Stephens. The difference is that the former reads *διὰ* with the genitive throughout the clause; the latter *διὰ* with the accusative, which, however, is noticed in the margin. As it is extremely difficult to decide which way the critical balance turns, we may perhaps rightly fall back upon the Sinaitic Manuscript as an

arbiter, and so, with that ancient witness, retain the genitive, and the translation as existing in our own Version.

<sup>2</sup> See above, notes on ch. vi. 6, note 3, p. 165.

<sup>3</sup> Necessary to express the explicit words in the Original, *μέλλετε ἀποθνήσκειν*. In the second clause it is the simple future *ζήσεσθε*. The change in the remainder of the verse is to remove the emphasis which *Auth.* seems accidentally to give to the 'ye,' by the prominence



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the deeds of the body, ye shall live.

14 For as many as are led by the Spirit of God, they are the sons<sup>1</sup> of

God. 15 For ye **received not** the spirit of bondage again **unto** fear; but

have not  
received  
to

ye **received** the Spirit of adoption, whereby we cry, Abba, Father. 16 The

have rec.

Spirit itself beareth witness with our spirit, that we are the children of God:

of its position. The pronoun is not (as is usual in cases of emphasis) expressed in the Greek, and the emphasis, it may be added, is obviously on Πνεῦμα.

<sup>1</sup> There is no necessity, with some revisers, to remove the article. It is not found in the Greek, but it may here be properly retained in the English: *First*, because, as has been already hinted, the use of the article in English is by no means coincident in all cases with that of the Greek. The presence or absence of the article in the case of the latter noun, when, as here, two nouns are in regimen, influences its use with the governing noun much more distinctly than is the case even in the best English. *Secondly*, there are several cases in Greek, especially, as here, after verbs implying name, existence, &c., where the article, to speak strictly, becomes

latent. See Bp. Middleton, *Greek Art.* 111. 3. 2, p. 43 (ed. Rose), and Green, *Grammar*, p. 35 sq., where there are some acute remarks on this usage. There are also several other cases—*e.g.* art. with abstract nouns, omission (*a*) after a preposition, (*b*) when a dependent genitive supplies sufficient definition, (*c*) before certain well-known nouns (see the long list in Winer, *Grammar*, § 19, p. 149 sq., ed. Moulton), in which the idioms of the two languages are not the same, and where the reviser must be especially on his guard. We notice this at length, as, in our very best specimens of scholarly revision, many instances will be found of a want of full appreciation of the differences of usage in English and Greek as to the absence or the presence of the article. The whole subject requires accurate consideration.

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17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may **also be glorified with *him***. be also together.

18 For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which **is to be revealed** in us. 19 For the shall be earnest expectation of the **creation** creature waiteth **is tarrying**<sup>1</sup> for the **revelation** of manifestation the sons of God. 20 For the **creation** was made subject to vanity, creature not willingly, but by reason of him who hath subjected *the same* in hope; 21 Because<sup>2</sup> the **creation** itself also creature

<sup>1</sup> Here the double compound ἀπεκδέχεται seems to require, both as to tense and meaning, the change suggested in the text. It is, however, a change which perhaps is to be considered a so-called improvement rather than a correction; and so might be judged by many to be unnecessary. The change in the almost technical word that follows is perhaps of more moment, as serving to bring out still more clearly the time and circumstances of the manifestation. Compare Col. iii. 4. 1 John iii. 2, al.

<sup>2</sup> Here the preponderance of exe-

getical argument seems in favour of the translation 'in hope *that* the creation, &c.,' the ὅτι being not causal but demonstrative. See esp. the good note of Meyer, *in loc.* The same remark applies also to the particle in ver. 27. This, however, is just one of those doubtful passages, in which the exegetical preponderance hardly seems *quite* sufficient to justify the substitution in a revision made on principles such as the present. The alternative reading should, however, certainly be placed in the margin. It is so placed by the Translators in ver. 27.

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shall be delivered from the bondage of corruption into the liberty of **the glory** of the children of God. glorious liberty

22 For we know that the whole creation groaneth and travaileth in pain together until now. 23 And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, **tarrying** for the adoption, *to wit*, waiting the redemption of our body. 24 For

we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he **also** hope yet for it? 25 But if we hope for that we see not, *then* do we with patience

**tarry** for it. 26 **In like manner** wait **Likewise**

the Spirit also helpeth our weak-

infirmities: <sup>1</sup> for we know not what we should pray for as we ought: but

the Spirit itself maketh intercession

for us for *us* with groanings which cannot

be uttered. 27 **But** he that searcheth **And**

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<sup>1</sup> The reading requires a change from the plural to the singular. As a change has thus to be made, we have taken advantage of it to

substitute the simpler word used by Coverdale ('weakness') for the less easy though Scripturally familiar term 'infirmity.'

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the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints according to *the will of God*.

28 **Moreover**<sup>1</sup> we know that all And things work together for good to them that love God, to them who are the called according to *his* purpose. 29

**Because** whom he **foreknew**, he For did foreknow, also **foreordained**<sup>2</sup> *to be* conformed did predestinate to the image of his Son, that he might be the firstborn among many brethren.

30 **And** whom he **foreordained**, Moreover did predestinate them he also called: and whom he called, them he also justified: and

<sup>1</sup> This seems a necessary change, it being designed to mark the commencement of another and third clause illustrative of the main statement. The connexion would seem to be as follows. The last words of ver. 17 form the kind of text. Arguments of consolation and encouragement then follow,—the first, ver. 18—25; the second, ver. 26, 27; the third, ver. 28—31. The transitions are, however, so easy, that it does not seem desirable to mark each one off by a separate paragraph.

<sup>2</sup> Such a change as this would

perhaps hardly be adopted by any body of revisers. Still it does seem desirable to remove a word of theological controversy, when a simpler and better word is at hand. It seems also best to preserve the simply aoristic translation throughout the pronoun. In regard of the preceding pronoun it might perhaps be clearer if we adopted the longer form 'those whom,' as in some of the earlier Versions; but this is one of those many cases where, the meaning being quite plain, the A. V. may be left untouched.

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whom he justified, them he also glorified.

31 What **then**<sup>1</sup> shall we say to then say these things? If God *be* for us, who *can be* against us? 32 He that spared not his own Son, but delivered him up for us all, how shall he not **also with him** freely give us all with him also things? 33 Who shall lay any thing to the charge of God's elect<sup>2</sup>? *It is* God that justifieth; 34 Who *is* he that condemneth? *It is* Christ that died, yea **more**, that is risen again, rather, who is **also**<sup>3</sup> at the right hand of even God, who also maketh intercession for us. 35 Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or

<sup>1</sup> This slight change of position seems desirable as marking the commencement of the paragraph, and the statement of logical consequence which now follows.

<sup>2</sup> The exact punctuation of this passage and the relation of the clauses to each other is much contested. Perhaps the most probable punctuation is, 'Who shall lay anything to the charge of God's elect? God is He that justifieth, who is He that

condemneth?' In what follows the term *δικαιῶν* seems to have at once introduced the mention of the name of the Justifier, which thus appears in an appended clause, 'As regards Christ, He it is verily who died, &c.' Then follows the noble and triumphant question in ver. 35.

<sup>3</sup> This trivial change seems required to continue evenly the climax. The 'even' rather tends to import a thought not in the context.

## CRITICAL.

## GRAMMATICAL.

famine, or nakedness, or peril, or sword? 36 **Even**<sup>1</sup> as it is written, For thy sake **are we** killed all the day long; we are accounted as sheep for the slaughter. 37 **Yet**,<sup>2</sup> in all these things we are more than conquerors through him that loved us. 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, 39 Nor height, nor depth, nor any other creature,<sup>3</sup> shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

principalities,  
nor powers,  
nor things

<sup>1</sup> The two changes in this verse apparently help the general context. They again stand on the debateable ground of being merely 'improvements;' but, being small changes, and not appearing in any way to interfere with the rhythm of the verse, they *perhaps* may appear. The second just hints at the change of tenses in the Original. An aoristic translation of ἐλογίσθημεν (comp. ver. 24) would seem to be an *over-correction*, as tending to turn the reader's thoughts more definitely to the past, as the past, than the context requires.

<sup>2</sup> Here it seems clearly necessary to preserve unambiguously (the 'nay' is rather of doubtful meaning) the contrast specified in this verse: 'Though thus persecuted, yet, &c.' In some of the older Versions 'nevertheless' is adopted. This, however, seems here a little too heavy.

<sup>3</sup> The translation, 'created thing,' would make the meaning more plain; but change is perhaps not necessary. The student may be reminded that the difference between verbals terminating in *-σις* and *-μα* is, as in this word, sometimes obliterated in the N. T. Comp. notes on *Phil.* iv. 6.

The amount and nature of the corrections in the foregoing portion is, as we have already observed, considerable on the right-hand margin, but inconsiderable on the left. The changes due to textual revision, in the 108 verses, are only 11, or much below the average ; but the amount of grammatical corrections is very decidedly above it, the number of such changes being about 170 in all. When we combine, however, these results with those derived from the former portion of Scripture, and observe the actual amount in the 219 verses, we have finally 30 changes owing to critical considerations ; and about 226 changes which *seem*<sup>1</sup> to be required, on the principles already laid down, by grammar and general interpretation ; or, in other words, not quite the estimated amount of one correction for every five verses in the matter of criticism and text, and slightly more than one for every verse in respect of general revision.

We are now at length able to proceed onward, and are in a position fairly to test the justice and cogency of current objections to revision. We now know approximately the extent to which revision would probably extend, and are certainly justified in declining to answer objections which are founded on the assumption that revision would be so great

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<sup>1</sup> We italicize the word, as we are quite conscious that there may be several changes in these 219 verses in which the shadowy line between mere improvement and necessary correction has not been always ob-

served. It is hard to resist the temptation to introduce a change, when it is clear that the change brings out more distinctly the meaning of the inspired words, but this is a feeling which revisers must watch.

Result of  
the whole.

as distinctly to alter the tone and character of the present Version. Six changes in every five verses, and probably three at least of these of a *very* slight kind, could by no stretch of imagination produce the results which are so justly deprecated.

As will be seen in the next chapter, the resultant question will really be,—whether the arguments derived from considerations of the faithfulness due to God's word, do fairly preponderate over those which rest on the general undesirableness of introducing changes, when they will not be more than what has been already specified.



## CHAPTER VI.

## OBJECTIONS TO REVISION, VALID AND INVALID.

WE are now at length in a position to discuss the current objections to Revision, and may shortly notice what has been urged by sober thinkers against the course which has been advocated in these pages.

Of these objections some are invalid and unreasonable, and are of such a nature, considered logically, that we may wonder that they stand in connexion with the honoured names with which they have been recently associated. There are, however, as we have indicated at the close of the last chapter, some objections of real force and validity, which have lately been urged against revision, and to them we shall give, as far as we are able, respectful answers ; but to the majority of current objections really no answer need be returned. They are based on the assumption that great changes are contemplated, and that no revision could be undertaken without involving them ; whereas what has been suggested in the Convocation of the Province of Canterbury is very different, and much more historically probable. The argument assumes usually the form of a dilemma. Either there must be great change, or comparatively little change : if the former, it is obviously undesirable ; if the latter, it is

Nature of  
the current  
objections.

not worth while moving in a matter where the principle of *quieta non movere* is commonly considered to have great weight. The latter portion of this dilemma is that only with which we are here concerned.

Objections  
not always  
fairly urged.

It must be observed, however, that the opponents of revision have not kept these two considerations properly apart. Even in the Northern Convocation, where the learning and weight of the speakers might have led to the expectation that the subject would be discussed with calmness of thought and with fairness of reasoning, several of the speakers not only used arguments which belong to one portion of the dilemma, when really the other portion was that only which was properly under consideration ; but even adopted expressions which would seem to indicate some amount of bias and prejudice. For instance, when one Prelate urges as an objection, that the power of writing clear and dialectic English had failed,—what connexion can such a comment have with a proposal for introducing a limited number of verbal changes ? Or again, when another Prelate begins his speech by saying, that touching the English Bible is like touching the Ark,—what can we feel but that strong prejudice is imported just where scholars and theologians would most deprecate its introduction ? A tacit appeal is really made to strong predilections, which, however rightful in themselves, are commonly found inconsistent with the coolness and sobriety of judgment which no subject needs more imperatively than the present. Even the President of the venerable body used language and adopted a simile,—

viz., that of the rider by a precipice at night, which to his clear and logical mind must have seemed, on consideration, to have involved some amount of antecedent bias. Other expressions too were used, which we must venture to consider as unduly strong when taken in connexion with the proposals *actually* before the deliberative assembly. Surely no one contemplates, or ever did contemplate, except in the days of Purver and Harwood, 'sending down our beloved Bible into the crucible to be melted down.' At any rate the resolution of the Province of Canterbury, with its distinct specifications and guarded language, stood in no degree of connexion with any such unreasonable and extravagant design.

Now when we pass from the arguments to the counter-proposals with which they were associated,—such, for instance, as to encourage independent scholars to make their revisions, or to wait for the lingering Speaker's Commentary, as it has been called, what do they amount to but to proposals practically to encourage that which experience has proved valueless, and which subsequently the most reverend speaker himself very properly deprecated,—the so-called improved Versions of individual revisers? If we were to take the indirect suggestion of another Prelate, and wait patiently for the Speaker's Commentary, what really would our gain be? It would amount to no more than the opinion of another competent scholar to be added to the many that, in the New Testament at least, have already been given as to the true translation of the passages under consideration. What we now want is

Counter-proposals urged in Northern Convocation.

not any increase of individual opinions, but the collective opinion of a full company of Scholars on the best translation in passages where the Authorized Version is judged to need revision. If the Speaker's Commentary were to give us corrections of this kind we should be wise to wait patiently for it, but if we are only to wait for suggested corrections emanating from individuals, who may be very good commentators, but very unpractised revisers, why, we wait really for very little. The Speaker's Commentary will probably be a great addition to our exegetical literature, and a most welcome aid to the theological student; but it absolutely can give little more, and professes to give little more, in each place, than *the judgment of the single commentator*. With such a work as is under present contemplation—viz., a revision of our Version by a body of competent scholars, it really has scarcely anything in common. A commentary is probably always done best by a single mind; a revision, as we have already especially endeavoured to show in a former chapter, must be, if it is to be successful, the result of the judgment of *several minds conferring together*, and doing their work, as much as possible, round a common table.

Three  
important  
objections.

We may then, without any disrespect to the speakers, plainly dismiss these various arguments and proposals as being really only the old *argumenta inertiae*, reproduced with some degree of vigour; and at once proceed to those real objections which no one can afford lightly to pass by. These objections are only three in number; *first*, that revision would tend to unsettle; *secondly*, that it would

probably loosen the bond between ourselves and Nonconformists, and indeed between the Church of England and the American and Colonial Churches, the present Authorized Version being common to all; *thirdly*, that it would encourage still further revisions, and that the great changes in our Version, which we all agree to deprecate, would be brought about by successive revisions,—in a word, that there would be no finality.

These three objections certainly require thoughtful consideration, and to them it may be well to devote the remainder of this chapter. One preliminary consideration, however, must be borne in mind, that even were these objections greater than they really will be found to be, there still remains on the other side the great argument of duty, which with some minds will outweigh every other consideration, whether of convenience or of religious policy. Now, if it be conceded that there *are* errors in our present Version, and if it also be conceded that they are fairly removable, and that any competent body of scholars could hopefully address itself to the work, then surely every principle of loyalty to God's word requires that this work should be done. It is not an answer to say that each expounder of Scripture may do this for himself and for his audience; for, in the first place, it is highly probable that the correction of the individual will reflect some bias or some want of that many-sidedness of consideration which only several minds, working together, can be expected to exhibit. Secondly, nothing really does more dishonour to the inspired word than to

Antecedent  
con-  
sideration :  
latent  
objections.

leave it confessedly in a state in which there is practically a sort of standing invitation to the ordinary preacher to correct before his audience what he himself would probably designate as our 'otherwise admirable Version.' It is no use saying that the corrections needed will not affect great principles, or that no errors have been produced, as a speaker at York expressed it, 'inconsistent with the truth of God.' There *are* errors in our translation which involve such inconsistency, and involve it too in the way in which vital truths are most seriously affected—viz., by the *inferences* drawn from the written words. Suppose it be true, though even this we do not concede, that there is no obvious error in our Version, whether in the text or in the translation, affecting any distinct definition of doctrine, yet can any one, with the most moderate knowledge of theology, undertake to deny that a great number of current deductions, commonly made and commonly accepted, affecting such vital doctrines as the doctrine of personal Salvation, and the doctrine of the Last things—what is technically called soteriology and eschatology,—rest upon mistranslations of words, and misconceptions in exegesis, which might be greatly reduced, if not wholly removed, by a fair and scholarly revision. There are favourite proof-texts, as the Bishop of St. David's pointed out with his usual acuteness, though, as we subsequently learn from him, to his own great personal inconvenience, which would certainly disappear from their present prominence in current homiletical teaching? There are passages, not few in number, which revision would certainly relieve

from much of their present servitude of misuse in religious controversy. It really would form a just subject for wonder that perhaps the greater portion of those who are loyally attached, even to extreme views as to verbal inspiration, are now found among the opponents to revision, if the reason were not intelligible and somewhat easy to divine. When we simply call to mind the many passages in which certain shades of certain opinions, not in the original words nor in the context, were still permitted to linger,—if indeed, here and there, they were not introduced,—we may perhaps cease to be surprised at the almost passionate language with which all attempts to exhibit with greater faithfulness the real mind of the inspired Original are deprecated and condemned. The truth is often unpalatable, and we fear it may be so in this case, but the fact is certain,—some extreme views, especially in reference to some deeper doctrines, would lose some amount of the support which they now find in the translated words of the English Version of the New Testament, if those words were fairly reconsidered by impartial and competent scholars.

If this be so, then the counter-argument of faithfulness comes back to us again with increased force. At any rate, be this as it may, the counter-argument must ever be fully borne in mind before we enter into the objections. With some minds the duty of faithfulness to God's word will outweigh every other consideration ; and with most minds it will be admitted to be an antecedent argument which, at any rate, requires enhanced force in the arguments on the other

Real weight  
of the argu-  
ment of  
faithfulness.

side. Most people very quickly assume that revision is a sort of professional matter, and that the advocacy of it only arises from some commingled desire of presenting the sacred documents in a better form, and at the same time of airing our scholarship ; and never seriously consider that with some it is a matter of deepest moment, and that it appeals to the most conscientious convictions, as to Christian duty and Christian faithfulness, that can be found in any heart. On this subject there should be no mistake. With all those who seriously advocate combined and authoritative revision it is a question of *simple duty*. They are persuaded that the Church, 'the pillar and ground of the truth,' the guardian of the inspired archives, and the transmitter of them to her children, is bound to give them to those children in the purest and truest form, and that the Convocation of the Southern Province has only done her duty in moving in this holy cause without any reference to the popular arguments of prejudice or expediency.

With a recognition then, at any rate, of the deep convictions of those who are now moving for a revision of the present Version of the Holy Scriptures, and especially of the New Testament, let us now soberly consider the three objections which we have already specified.

First  
objection  
considered.

The first argument, that a revision of the Scripture would tend to unsettle men's minds, and shake their faith in the inspired Word itself, is, we regret to write it, the weakest of the three arguments. It was a fairly valid objection no more than a few years back, but alas, it has ceased to be one



now. It sounded fairly convincing in the House of Commons, some thirteen or fourteen years ago, from the mouth of a Minister of the Crown, in answer to an ill-considered proposal of one who scarcely could be considered an authority on such a subject. Approbation probably was given to the answer; but would that approbation be given now? Nay, would any Minister of the Crown ever dream of using such a counter-argument now? No; faith, not merely in the words and expressions of Scripture, but in its very historical foundations, has of late been so seriously shaken, that few could be found who in any popular assembly could expect such an argument would be deemed now to have any real weight. What would verbal changes, often very trivial, at the rate of one a verse, amount to, in regard of unsettling men's minds, when compared with the earthquake-like movements which have taken place since the last-mentioned argument was used in the House of Commons. In an age that has welcomed *Essays and Reviews*, and passionately praised such a semi-Socinian treatise as *Ecce Homo*, we must feel that such an objection as this cannot possibly be admitted to hold any place. Even if it were to be urged in reference to those who at present have not seriously felt the movement to which we have alluded,—the pure, tender, and loving souls that yet believe with all the trust and devotion of the days that are now no more, it would hardly have much weight, as it would be balanced by the consideration that we should tend most to reassure such spirits, by showing to them by the very facts of the revision

how blessed a heritage was the English Bible, and how little heed was to be paid to attempts to vilify it. Instead of being liable to the insidious advance of apprehensions that the English Bible was not to be relied on as a faithful translation, they would see ultimately what little change, even in an age of doubt as well as of advanced scholarship, was deemed necessary to be made in the Volume they loved so well. Far from unsettling, we are convinced that a wise and authoritative revision would at the present time act exactly in the contrary way, and that it would probably tend more than can now even be imagined, to tranquillize and to reassure.

Second  
objection  
considered.

The second objection is of greater weight ; but there are several countervailing considerations which it is desirable not to leave unnoticed. In the first place, the alterations that would probably be introduced, would almost certainly be very limited both in number and in degree. When made, however, they would generally be found to be clear and even necessary improvements. If then we are to make the extreme assumption that Nonconformists as a body would be likely publicly to disavow the revised Volume, we must not fail to observe that they would thus find themselves committed to a disavowal of a certain number of corrections which every scholar in the world would pronounce necessary, if the duty of faithfulness to God's word is in any degree to be accepted as a principle. But in the second place, there is no reason whatever for thinking that Nonconformists would act in such a narrow spirit ; nay, there is positive

evidence to the contrary. This very year opened with a very able article in the January number of the *British Quarterly* on the subject of revision, from which it is perfectly clear that all the more intelligent Nonconformists not only would interpose no sectarian obstacles, but would even readily take their part in the great work, if invited by competent authority, and on the equal terms of common scholarship. The subject has also been noticed in several of the public organs of the different dissenting bodies, and in none, so far as they have fallen under our observation, in other than temperate and even favourable terms. Just views seem to be entertained of the nature of the work ; and no indications have yet appeared of any desire to gain party triumphs by assaults on received ecclesiastical terms, or by changes in the existing religious vocabulary. A few years ago it was different. Able writers like Marsh<sup>1</sup> seemed to consider it impossible for revisers of different denominations to act in proper concert, and have used, at a period no further back than 1861, the strongest language as to the hopelessness of united action. It is just, however, to the intelligent critic whose name has been mentioned, to add, that he expressed a belief that a time certainly was coming, when there might be such an increase in harmony and in knowledge as to make a union in revision a possibility.

And we verily believe that the time is now close at hand. Not only is there an apparent willingness in Nonconformists

Churchmen  
willing to  
co-operate.

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<sup>1</sup> See *Lectures on the English Language*, p. 641.

to take part in the work, but there is clear evidence on the part of the Church that she is fully prepared to ask for their aid and co-operation. No clearer proof can be given of this than the recommendations of an important Committee of the Southern Convocation which have been recently accepted by both Houses, and we trust will shortly be acted upon.<sup>1</sup> There the readiness to co-operate is specified in clear and authoritative words.

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<sup>1</sup> The resolutions referred to are as follows:—

“1. That it is desirable that a Revision of the Authorized Version of the Holy Scriptures be undertaken.

“2. That the Revision be so conducted as to comprise both marginal renderings, and such emendations as it may be found necessary to insert in the Text of the Authorized Version.

“3. That in the above resolutions we do not contemplate any new translation of the Bible, or any alteration of the language, except where in the judgment of the most competent scholars such change is necessary.

“4. That in such necessary changes, the style of the language employed in the existing Version be closely followed.

“5. That it is desirable that Convocation should nominate a body of its own members, to undertake the work of revision, who shall be at

liberty to invite the co-operation of any eminent for scholarship, to whatever nation or religious body they may belong.”

The names of the Committee who were appointed to draw up the Report are as follow:—Bishop of Winchester, Bishop of St. David's, Bishop of Llandaff, Bishop of Gloucester and Bristol, Bishop of Ely, Bishop of Lincoln, Bishop of Salisbury, Bishop of Bath and Wells, The Prolocutor (Dr. Bickersteth), Dean of Canterbury (Dr. Alford), Dean of Westminster (Dr. Stanley), Dean of Lincoln (Dr. Jeremie), Archdeacon of Bedford (Mr. Rose), Archdeacon of Exeter (Mr. Freeman), Archdeacon of Rochester and St. Alban's (Dr. Grant), Chancellor Massingberd, Canon Blakesley, Canon How, Canon Selwyn, Canon Swainson, Canon Woodgate, Dr. Jebb, Dr. Kay, and Mr. de Winton. We are glad now to subjoin, that the report was accepted unanimously by the Upper

But, in the third place, it may be observed, that not only are there these evidences on either side of willingness to co-operate in making yet more perfect the translation of our common Bible, but there are actual examples of the work having been done in perfect harmony, in the case of translations of the Scripture into foreign languages for missionary purposes. A very striking instance of this has been recently given by the completion of the Tamil Version. This very important work has now been finished, after more than eleven years of united labour, in which missionaries from the Church of England have worked in perfect harmony with missionaries from other religious bodies. In the narrative of their labours which has lately been published<sup>1</sup> there are no traces of those dissensions on ecclesiastical words which recent writers in newspapers have confidently predicted will be the case at home. No notices or even hints of any sectarian difficulties, which certainly might have been expected to show themselves in a new work, and in a period so long as eleven years, find any place in the interesting

Example of  
co-operation.  
The  
Tamil  
Version.

House, and with substantial unanimity by the Lower House. A Committee has been appointed consisting of eight Bishops and eight Presbyters to take the necessary steps for giving effect to the resolutions. The Committee consists of the eleven names first specified in the above list, and those of the Archdeacon of Bedford, Canon Blakesley, Canon Selwyn, Dr. Jebb, and Dr. Kay.

<sup>1</sup> See the very interesting account of this important work recently published by the Bible Society. This pamphlet is especially commended to the attention of the impartial reader. It is singularly illustrative of many of our supposed present difficulties, and shows how, by the blessing of the Holy Ghost, they have been surmounted by the earnest and faithful men who took part in the work.

pamphlet which gives the record of the progress and completion of the labours. The men did their work on the basis of Tamil scholarship, and with a true sense of their responsibilities, and they have been permitted to bring their faithful labours to a successful close. And as it has been with them; so we are persuaded it will now be among ourselves. The bonds will be reverence for God's Word and God's truth, and sound and practised scholarship; and these will be found too strong even for religious prejudices, if indeed they are to be considered as likely to be shown by men of disciplined minds in matters of English and Hellenic grammar and criticism. Again and again must the general reader be reminded of the great difference between a commentary and a revision. The former work could not be executed by such a mixed body as is now under consideration; the latter certainly could, because the appeal would lie in all cases to scholarship; and here, thank God, there is neither High Church nor Low Church, neither Conformity nor Dissent. If the mass of general readers could once be persuaded of this simple fact—that the more accurate the scholarship, the more tolerant and charitable are men found to be *when in co-operation*, we should hear far less gloomy anticipations of the animosities and ruptures that we are told would show themselves in a mixed body of scholars of differing religious persuasions. But those who indulge in such anticipations are not scholars, and have never done an hour's work of revision in co-operation with others. Their words, however, have some power to do harm.

We may come to the conclusion then that there is not, at the present time at any rate, much force in the second objection. A few years back it would have had much weight, but these few years have brought with them many changes, both for good and for evil. The utmost that can be urged is that a revised Version might not win its way by equal rates of progress among Churchmen and Dissenters, but the anticipation that there would be a Church Bible and a Dissenter's Bible, is really an anticipation only fit for a commonplace in a popular speech, or an argument in a newspaper-letter.

The question of our relation to the American and Colonial Churches is very different, and confessedly is not without its difficulties. These two considerations, however, go far to modify them ;—first, that the changes will, as we have shown, probably be few ; and secondly, that there will not be any antecedent jealousies and prejudices (such as between the Church and Dissent), which could hinder the changes being accepted, if really good. The result probably will be, that any changes that ultimately obtain full acceptance at home will very readily be adopted both by the American and Colonial Churches. The question will really turn on the amount of and nature of the changes. If they are few and good, they will be accepted ; if not, they will not meet with acceptance either at home or abroad.

The third objection is perhaps the most important of the three, but it is one which, by the nature of the case, it is not very easy to meet. We are transferred into the future and

Relation to  
Colonial  
Churches  
and  
America.

The 3rd  
objection  
belongs to  
the future.

have very few data derived from the past on which to hazard a forecast. Former revisions certainly succeeded each other after no lengthened intervals, but then they were revisions which were suggested by the existing state of the translation, and the changeful character of the times. We have now, as all are ready to admit, a thoroughly good, though not a perfect translation. It has maintained its ground in its present form for 260 years. It has secured a firm hold on the affections of the people. It has become also a sort of literary monument of which every Englishman and every English critic of eminence (if we except a few ill-natured remarks of Mr. Hallam<sup>1</sup>) is justly proud. These are facts which certainly seem to suggest the persuasion that one cautious and reverent retouching of the old picture might be tolerated, but that all parties, after they had accepted the work,—and this it would take time to bring about,—would very distinctly concur in deprecating any further manipulations. The really *monumental* character of our Version is its best protection against progressive change, and this protection, we cannot help feeling persuaded, as long as England is England, will be always found available and sufficient.

But, as we have already said, these are but forecasts in answer to forecasts. Different thinkers would probably come to different conclusions. Bias again may influence very seriously our predictions and anticipations. So it may be best, perhaps, to leave the objection as we find it, and rather to

Faithfulness  
requires the  
work.

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<sup>1</sup> See his *Literature of Europe*, Vol. III. p. 134 (Lond. 1839).



put on the other side what many feel to be their bounden duty,—viz., to place before our people God's truth in as faithful a form as the nature of the work permits. If there are errors, they ought to be removed for the truth's sake. If there are inaccuracies which give false tinges to deduced doctrines, surely we seem called upon to revise them now, whatever may be done in the future, in accordance with the known and, for the most part, fixed principles of grammar and scholarship. Surely, whatever may be our anticipations of future proceedings, whatever our hopes of further discoveries, we do seem bound, for very thankfulness, to take the critical aid that has been so mysteriously extended to us, and with the Sinaitic Manuscript, and the vast accumulated knowledge of other Manuscripts that has of late been made available, to prepare ourselves reverently to bring up our English Testament to that standard of correctness which is now clearly attainable.

If this is the duty of the present, then we must be content to leave the morrow to be careful for the things of itself. We might justly have been anxious if the amount of change had seemed likely to have been greater than we have now found it likely to be. After the estimate we have formed, and the results arrived at, when taken in combination with the calls of duty to which we have just adverted, it does seem proper, whatever the future may be, cautiously and reverently to go forward, and if the third objection weighs with us, to set now an example to the future of our circumspectness, our sense of responsibility, and our guarded reverence for

England's greatest treasure. The nature of our action now may exercise vast influence on the future ; nay, it may not only give the tone to all changes in days yet to come, but may prevent rash and sweeping changes, which inaction, at the present time, may only too probably bring about.

So let us reverently and cautiously go forward, and now, lastly, consider how and in what manner we may best pursue our onward way. The consideration of this question will form the subject of our concluding chapter.

## CHAPTER VII.

## BEST MANNER OF PROCEEDING WITH THE WORK.

WE may now suitably bring our considerations to a close by a few remarks on the authority under which it would seem best that a revision of the Holy Scriptures should be undertaken, and on the most hopeful mode of proceeding with the actual work.

In reference to the first question,—the authority under which the work should be undertaken,—we have now happily, and we may also rightly say, providentially, no necessity for any lengthened comments. The question has recently, and even subsequently to the printing of the early pages of this work, been answered for us. The Convocation of Canterbury has not only given its weighty approval to the undertaking, but has also appointed a Committee of sixteen men,<sup>1</sup> with power

Convoca-  
tion the  
proper au-  
thority for  
the work.

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<sup>1</sup> The names have been specified above: see the note on p. 197. In reference to this number of 16, it is right here to notice the wisdom and forbearance shown by the Lower House. Several of our readers may know that when a joint Commission of both Houses of Convocation is appointed, it is customary for the number appointed from the Lower

House to be double that from the Upper. In the present case, however, on its being pointed out that so large a body as 16, in addition to the 8 Bishops, would practically much limit the numbers that could be co-opted from the general company of Biblical scholars not belonging to Convocation (the Committee otherwise being likely to become utterly

to add to their number, to make a beginning, and in due time to place some specimens of their work before Convocation and the Nation at large. That Committee will have met and decided on its future plan of operations before these lines will come before the eye of the reader.

So the Convocation of Canterbury has taken up the great and national work. Yes, the work is marked out, and some of the future labourers are already called forth to commence it. At such a time and in such a cause, is it too much humbly to ask that the prayers of all those that love the word of God in sincerity may constantly be offered up for all those who, in these anxious times, either are now or hereafter shall be called to take part in the work, and who, in the prosecution of that work, will need all the support that such prayers are especially permitted to minister?

Convocation has undertaken the work. And with this issue many at first will be, and will probably avow themselves to be, utterly dissatisfied. Such a work they will urge ought to have been committed to a Royal Commission; the highest earthly authority in this realm should have summoned together the Revisers of the future, and assigned to them their duties and their work. The National treasure should have been entrusted to men chosen out from the Nation at

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unwieldy),—the Lower House, alike with good sense and good feeling, accepted the suggestion that the number from their body should be reduced to the same number as that

from the Upper House. See the recent debates in Convocation, and the very sensible speech of Lord Alwyne Compton in *The Guardian* for May 18, p. 585.

large, not to the members of an antiquated body, and to the precarious aid that might be extended to them by those who are without. Such thoughts are natural, and such thoughts will find public expression ; but they will not be, after all, the thoughts of the sober observers of the days in which we now are living : they will not be the expressions of those who best and most intelligently appreciate the mighty changes which each year that is passing is now silently bringing with it. Convocation is really the best authority under which such a work could be undertaken, and (not to mention others) for this one, simple, and homely reason—that what we want is a revised Version, and not an improved Version ; and that the latter would almost certainly be the result of the labours of *such* a Royal Commission as would inevitably be called to the work in these present days. It would be constructed, almost certainly, on the principle of including all representative men who had any sufficient claim to scholarship,—and a very representative Version would such a body most assuredly produce. No, we may be certainly thankful that those who stand highest in the national councils have shown no disposition to encourage these ambitious and ultimately self-frustrating designs. We may almost trace the providential ordering of God in the turn that the Revision question has lately taken. We have now, at any rate, no fear of an over-corrected Version. The men now appointed, and those who will be invited to join them will all feel alike, that they are entering upon a work, in which that which will most commend them to public favour will be *the least possible*

*amount of change consistent with faithfulness.*<sup>1</sup> A Royal Commission would conceive itself to be independent, and would act accordingly. A body, constituted as the body of Revisers now will be constituted, will have soberly to consult public religious feeling. It will always have before it this plain fact,—that their work can only hope to take the place of the venerable Version now in our hands, by being that Version, not only generally and substantially, but that Version in all its details, save only those where amending hands may have removed some scattered errors and imperfections. Such a body will, by the very nature of the case, even independently of those higher principles by which it will, beyond all doubt, be influenced, know perfectly well that to achieve any success it must labour patiently, vigilantly, and sympathizingly ; and such a knowledge will act as a healthy incentive. It will only have itself and its own efforts to trust to. To succeed is really little more than its very condition of existence. To fail is to be disbanded and dissipated.

When we thus soberly consider the problem and the proposed mode of solving it, we can hardly doubt that even those who may at first have felt the strongest prejudice against a so-called National work being attempted by members of the Convocation of Canterbury (and we hope, ultimately, of York) and those scholars who may be invited to join them, will in the end admit that it is best that

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<sup>1</sup> See the comments in *The Times* p. 99. This will probably be one for May 6, already referred to on of the leading rules.

matters should have taken this their present and almost unlooked-for turn. We may honestly even more than acquiesce in the present arrangement, and wish all concerned in it a hearty God-speed.

Of course at present many things are uncertain, and must be considered as yet in the realm of hope, rather than that of knowledge and experience. We cannot tell confidently to what extent those without will join in the work,<sup>1</sup> nor, if they do join, can we certainly predict that all will act together

The future of the work uncertain.

<sup>1</sup> It is especially cheering to observe that the practical invitation of Convocation to those who are not members of the Church of England has been responded to in the spirit in which it was given. The writer of a thoroughly friendly article in *The Freeman* of May 13, expresses the hope that 'Nonconformists will not be slow to respond to any invitation to co-operate in the task inaugurated by Convocation,' and closes his remarks with the following wise and conciliatory words:— 'We earnestly hope that, should any of our number be summoned to the assistance of the Committee of Convocation, they will immediately respond. Their task is simplified by the determination to revise, and not to re-translate. A new translation would raise the vexed question of the rendering of the words which relate to baptism.

Revision, we conclude, leaves that question where it was. In any case, fidelity to the original text must be the ruling principle, and he that hath the Divine Word in the language in which it was originally written should give it faithfully, in its exact equivalent, to the English-speaking peoples of the world. We wish the enterprise the Divine blessing and acceptance with the churches, and counsel our readers to follow the wise and liberal lead of the Bishops (whose recommendations we cordially endorse) in the proposed revision of the English version of the Bible.' It may be remarked that we had ourselves anticipated this very expression of opinion, and had ventured positively to say for Baptist scholars what is here said by themselves. See above, p. 93, note 1, which was written prior to the words here quoted.

with easiness and harmony. We cannot be sure that they may not all be disposed to attempt a far more sweeping revision than the Church and even Nation would tolerate. We dare not confidently say that they may not begin with caution and moderation, and be accelerated into innovation. All such things are possible; but we may reasonably have hope, and even well-grounded hope, that it will be otherwise, and that both Conformity and Nonconformity will act in this matter both wisely and fraternally; and will only vie with each other in reverent solicitude to do faithfully that which they have been called to undertake, and in that wise fear and trembling with which the devout scholar of the nineteenth century should approach the revision of the noblest Version of the written words of Patriarchs, Prophets, Evangelists, and Apostles that the world has ever known.

We may now pass, secondly and lastly, to a brief consideration of the manner in which the work should be undertaken and performed.

The chief principles have already been laid down in the foregoing pages. We have already specified the leading canons which reflection and experience alike seem to suggest as the fundamental rules that must be followed in a work such as that to which we are now definitely pledged. These we have already seen are—*First*, that the work must be done round a common table. Mind must act on mind; thought on thought. We must have no ambitious schemes of collecting opinions by correspondence or otherwise, unless those collected opinions are to be discussed by the gathered

The work  
should be  
done to-  
gether.



body of revisers. We must not delegate to any small Committee the work of consolidating or harmonizing the opinions of the many that may with profit be called into counsel. No, both the revisers of the Old and of the New Testament respectively must do their work together, and discuss not only their own proposals, but also all the suggestions of others, in their own common rooms of council. On this, taught by experience, we lay the greatest stress. And not only the present, but the past confirms this view. We have seen that, in a great degree, the success of our present Authorized Version was due to co-operative union, and that the points in which it partially failed—viz., consistency of renderings, and harmony in the application of grammatical principles, are just those points in which a system which gave the New Testament to two different companies, under two different chairmen, might beforehand be expected to fail. But if we thus press for union in work, we also insist, with equal earnestness, on the necessity of individual labour in private. To make such a union a truly co-operative union, every member of it would have to work privately as well as publicly. Each scholar belonging to the body would of course come with his corrections carefully made in private, reconsidered, and formally committed to writing. With these he would take his place at the council-table, and these he would compare with the corrections similarly made by the rest of his brethren. The changes ultimately agreed upon would be the result of the comparison, and of the discussion which each item in the comparison would be liable to call out. Many corrections

would be found to have been made by the majority, and would at once be accepted by all present; others would require consideration; a certain portion would call out discussion, and could only be finally settled by a formal vote.

While then we thus urge, as the first principle, co-operative union, we not the less insist upon *previous and formal preparation in private*, so as to concentrate attention on what might seem on deliberation to require it, and to obviate all improper waste of time in discussion of mere proposals of the moment.

If this would seem to be our first principle, the *second* would certainly seem to be the due recognition of *experience as the surest guide*. In other words, the work at first must be done tentatively. A careful record of principles apparently arrived at, and even of renderings of passages marked by certain grammatical characteristics, *e.g.* hypothetical sentences, involving what could not or would not happen,<sup>1</sup> past

Experience:  
the best  
guide.

<sup>1</sup> We may give as an instance such passages as John v. 46, viii. 10, al., where we have the *imperfect* in both clauses, when contrasted with such passages as Matt. xi. 21, where both clauses have the aorist, or with such passages as Heb. iv. 8, where there is an aorist in the first clause and an imperfect in the second, or conversely, as John xiv. 28, where the imperfect is in the first clause and the aorist in the second. Let any one try to lay down a settled prin-

ciple for translating these, and he will find it extremely difficult to carry it out in easy and idiomatic English. Even in the simplest case,—imperfect in both clauses and aorist in both clauses,—if we try always to translate the former by ‘would’ and the latter by ‘would have’ (not an unreasonable principle) we shall find many a passage that will put even this rule to a test that it will not in practice be found able successfully to bear.

participles with finite verbs, the use of 'shall' or 'shall have' in the translation of the aorist subjunctive after certain temporal particles, &c.—all would require to be noted down at the time and to be carefully registered. There would thus be a large and increasing amount of general principles which would be continually tested by actual practice, and ultimately confirmed and consolidated. With these thus acquired and thus verified, the whole work would be reconsidered, and the result thus arrived at accepted for that edition as final.

The *third* principle would be to preserve the mean between pretermission of what ought to have been corrected, and mere improvement in renderings when the necessity for the change was not distinctly appreciable. In other words, the revision would have to be alike conservative and sufficient; carried out on the general principle of the least possible change on the one hand, and yet honourably imitative of that extreme *vigilance*, which (in the comparison in Chap. III. of those passages as given in our own Version, with the same passages as given in Tyndale and the early Versions) we have already observed to be such a special and honourable characteristic of the Revision of 1611. To innovate, or, what is called 'improve,' is a grievous mistake on the one side; but it must not be forgotten that there is a directly contrary mistake, which, if made, might lead to very unwelcome consequences. If the revision were not fairly a sufficient one, it would certainly be followed at no great length of time by another attempt, and the very evil, of

Revision  
should be  
guarded but  
sufficient.

which we have been forced to admit the possibility in our last chapter, would become real and actual. To use a homely simile, if we create an appetite for revision we must be careful to satisfy it. No doubt this canon is a far easier one to state than to follow. This golden mean of correcting just what ought to be corrected is excessively hard to maintain ; still we feel confident that if the general reasonableness and truth of this principle be fairly recognised, and if the attempt be made, as far as possible, to act on it, experience will gradually make the observance of it more and more easy and instinctive. The principle, of course, really involves all that has already been said on the limits of revision, and includes numberless degrees of application : yet, we are persuaded, if once the reviser clearly appreciates the difference between a mere debateable improvement and a thoroughly necessary correction, he will be enabled, after a moderate amount of practice, to decide with approximate success in those many cases which lie on the border-land, and, in the just estimate of which, the strongest call is made upon the intelligence and judgment of the reviser. Our own corrections in the fifth chapter will, we have no doubt, supply the acute reader with several instances in which we ourselves have unwittingly crossed the frontier, and have introduced unnecessary corrections ; still, if it be so, we shall have, at any rate, illustrated the truth of another principle, often insisted on in these pages, that no single mind can produce a thoroughly good and consistent revision.

The *fourth* principle, which it would seem most desirable

carefully to observe, and in every case strictly to act upon throughout the work, has been already briefly alluded to in the introductory chapter, and may now be stated more fully and precisely. It relates to the language and vocabulary to be used in the corrections and alterations that may be introduced; and it may be expressed as follows: In corrections limit the choice of words to *the vocabulary of the present Version* combined with that of the Versions that preceded it;<sup>1</sup> and in alterations preserve as far as possible the rhythm and cadence of the Authorized Version. This principle cannot be too strongly insisted upon. It is in the choice of words, and the juxta-position of the words when chosen, that the success of any revision will be found in a great degree to depend. And for these three reasons: the revised Version must be a popular Version; it must also be a Version that reads well, and can be *heard* with the old and familiar pleasure with which our present Version is always listened to; it must, thirdly, be such that no consciousness

The old  
vocabulary  
to be used.

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<sup>1</sup> It seems desirable especially to include the earlier Versions, with the caution only that the Rhemish Version, from the peculiar nature of its language, must commonly be excepted. It is often, as has been already remarked (see p. 91), useful in its vocabulary, but so Latinized that it can only be used with the utmost caution. The other Versions, especially those of Tyndale and Coverdale, may be used very freely in

regard of the language in which the corrections are to be clothed. Frequently they will be found to contain the very alteration we might wish to introduce. And herein we shall supplement the work of 1611. The translators of that day were bidden to revert to the older Versions, but it has been already observed that they did this very imperfectly. See p. 90, and Westcott, *History of the English Bible*, p. 339.

of novelty of turn or expression is awakened in the mind of hearer or reader. In a word, we must never be reminded that we are not hearing the old Version ; and must only be brought to perceive the revision, when we read it over thoughtfully in private. Such a result can only be obtained by making the correction in words chosen out of (so to speak) a strictly Biblical vocabulary, and also by the mechanical but very necessary proceeding of having each chapter, when completed, read aloud, slowly and continuously, by one of the body of Revisers to his assembled brethren. Many a correction which the eye and inward feeling might have been willing to accept will be beneficially challenged by the simple yet subtle process of the hearing of the outward ear. This very homely suggestion will be found of some practical usefulness.

Vote not to be hurried.

The *fifth* principle is more one of detail, but still it seems to involve in it so much of common sense and practical wisdom that it perhaps deserves a place among the leading principles we are now specifying, and it may be stated in the following rule :—In every passage where there may be distinct differences of opinion, and decided expressions of it, *reserve the taking of the vote thereon* till the beginning of the next meeting. Let the arguments for the different renderings be fully stated and concluded at the prior meeting, so that nothing remains but the decision between two or more competing corrections. But let that decision, as we have said, be made at the subsequent meeting, after time has been taken for private reconsideration, and after

every trace of that slight irritation which is often called out in the very best of us by opposing argument and by the keenness of discussion, has entirely disappeared. It should be a fixed rule that the discussion should not be reopened when the vote is taken, unless with the consent of two-thirds ; as, otherwise, the very evil which this rule is designed to repress would be again called into existence and operation. Such a rule requires but few comments to recommend it. It is based on the recognition of some amount of poor human infirmity, which, in such a calm and holy work as the revision of the Scriptures, should ever be sensitively provided against. There should be no tinge of temper or party spirit in any correction, however slight, that may hereafter find its place on the pages of the English Bible.

Our *sixth* principle relates to the use of the *margin*, and is founded on a due recognition of the importance of two practically opposing considerations. On the one hand, we have already distinctly expressed the opinion, and have acted upon it in more than one passage of the sample-revisions in a foregoing chapter—that, in a doubtful passage, the present rendering should be maintained, unless there was a distinct preponderance of argument and authority against it ; and that the competing rendering should be placed in the margin. On the other hand, no principle seems more distinctly to commend itself to us than this,—that the margin should not, in the general judgment of scholars, be considered to be exegetically or critically superior to the

Text should  
always be  
better than  
margin.

text.<sup>1</sup> Such is the judgment commonly entertained in reference to our present margin ; such certainly should not be the judgment of scholars and divines in reference to the margin of the future. But how can we harmonize these partially conflicting considerations ? How can we combine conservatism with loyalty to the calm decision of an intelligent majority ? Perhaps thus,—*First*, by considering each existing marginal rendering as *so nearly of the same authority* as that of the text, that if the majority, even by a single vote,<sup>2</sup> decided for the margin, the margin and the text should at once change places. *Secondly*, in cases where there may be

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It is with some degree of regret that we observe that the Bishop of Lincoln, in his recent speech in Convocation (see *Guardian* for May 11, p. 550), still advocates what, we have seen, he recommended in Convocation thirteen years ago. See above, p. 6, note 2. There is nothing we may more justly deprecate than any plan which might contemplate placing the corrections that may be proposed *in the margin*. Any plan more likely to invite imperfectly considered corrections can hardly be conceived. It would in fact be thoroughly to misuse the margin ; it would give (if the Bishop's suggestions were adopted) very undesirable liberty to individual ministers—viz., as to whether they would read publicly the text or the margin ; and it

would also at once relieve the Revisers of a large portion of that deep feeling of *responsibility*, which a continual remembrance that what they are recommending is *for the Text*, would be certain to bring with it. How soberly and how thoughtfully men would form their decisions, when those decisions were to settle (if their Revision was accepted) what was ultimately to take the place of the present words, and hereafter to be read publicly as a portion of the Book of Life.

<sup>2</sup> We may illustrate this by an instance in one of the two sample-  
portions of the Authorized Version which we have revised in Chap. v. In Romans viii. 27, it is doubtful whether ὅτι is causal or simply demonstrative, whether, in fact, it is to be translated 'because' or



no marginal rendering, by providing that some fixed proportion of votes, for example two-thirds, should always be required before any portion of the present Version should *finally* be displaced, whether to be transferred to the margin or no. The transference to the margin would obviously apply only to cases of real importance, and in which all would agree, whichever side they might take, that the alternative rendering ought specially to be recorded. On a final revision, then, two-thirds might with profit be required, in reference to all differences from the A. V., but in a *first* revision the decision of a simple majority should always be allowed to prevail.<sup>1</sup> No committee would be wise to begin their work with self-tied hands. Reverence, experience,

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‘that.’ Here the A. V. places the second of these two translations in the margin. On the principle then above laid down, a bare majority would be entitled to take this latter translation if they thought fit. They perhaps would take it, as the clause really does not strictly contain the reason for the assertion in the foregoing clause, but seems rather to explain more precisely what is just before stated generally — namely, that He ‘maketh intercession, &c.’ So Grotius and Estius, and, among more recent expositors, Fritzsche, Meyer, Reiche, and others.

<sup>1</sup> We do here earnestly repeat the hope, already expressed in substance in an earlier portion of this work

(see p. 26), that the judgment of the Ancient Versions will especially be considered. In doubtful cases, and where the grammatical and exegetical arguments are very nearly in equipoise, the judgment of the early Versions is of great moment. Every pains therefore should be taken to ascertain their opinions; and those opinions ought to be accounted as votes of a very prerogative character. Great weight may also justly be laid on the express decisions of the *Greek* Fathers. The deliberate opinion of men who spoke the language of the New Testament cannot fail to exercise considerable influence on the judgment of every sober interpreter.

and let us not fail to add, prayer for spiritual guidance, would always be found to be of more avail than elaborate rules, which the stress of practice and the diversity of circumstances would soon show to be utterly nugatory. Such a body as the Revisers should be jealously careful to reserve to themselves all proper freedom. Rules and canons are good, but elasticity is better ; and in no undertaking that can readily be conceived, will elasticity be found a more necessary element than in the translation of Scripture or the revision of translations already made. Elasticity is the characteristic of every Version from the days of Tyndale down to the date of the last revision, and elasticity must be the characteristic of the revised Version of the future, if it is ever to displace or even rival the fresh, vigorous, and genuinely idiomatic translation that bears the honoured name of the Authorized Version.

Follow the  
spirit of the  
old rules.

The *seventh* and last principle may be very briefly stated, and conveniently embodied in the following recommendation, viz., that, *mutatis mutandis*, the Revisers of our own day should consider themselves as bound by the spirit of the rules laid down for the guidance of the Translators of 1611. In several points they might even be bound by the letter ; but, as the circumstances are different, and the problem now to be solved not perfectly the same as it was then, it would seem enough to suggest a loyal adherence to the *spirit* of the rules, and especially a careful imitation of the manner in which those rules were applied. To say more would be to pass into details which have either been already noticed

and illustrated in the foregoing pages, or which can only properly be discussed when all the varied exigencies of the work shall have displayed themselves in actual practice. The rules of the revision of 1611 may form the basis for the rules of the new revision ; but they must be read subject to the inherent differences between the work of the past and the work of the future. The former Revisers had to deal with a Version of but moderate pretensions (the Bishops' Bible), and but doubtfully holding its own against its Genevan rival. The Revisers of these days have to deal with a Version of the highest possible strain, and that deservedly stands unique and unapproached. It may be wise, then, for our present Revisers to avail themselves of the wisdom of past rules, but it must nearly always be rather in the newness of their spirit, than in the oldness of the letter.

To sum up all, then, in a single sentence, we would respectfully and deferentially say to the learned and faithful men that will shortly address themselves to this great undertaking :—*Do your work together ; consider experience your truest guide ; don't try to 'improve' our present Version, but be satisfied with correcting it ; use the old words, and have an ear for the old rhythm ; don't decide till afterthought has exercised its due influence ; make the text better than the margin ; and lastly, follow the spirit of the old rules.*

We may now close this chapter, and with it the present work. There are numberless details which might yet be specified. There are many suggestions, only partially developed, which perhaps it might not be wholly out of place

Conclusion.

to specify in a chapter that has for its heading—The best manner of proceeding with the work. But all these things we may now leave to the learned body of men who either have been, or are about to be called to the important work. Let us trust all details to their wisdom and faithfulness, and support them by our prayers. Their work is arduous; much is expected from them; the object at which they are aiming is almost discouragingly high: success is what is demanded of them, and implied in the very fact of their being called together; failure is an individual as well as a collective reproach. Yes, the work *is* arduous. Never since the last revision have scholars and theologians girded up their loins to a work in which more faithfulness was required in preparation; more vigilance in execution; more patience in discussing; more wisdom in discerning; more sobriety in judging. Never, during the two centuries and a half that have now passed away, has English learning and good sense been called upon to submit themselves to a severer test. Never was there a work in which could be needed not only for the general body, but for every individual member of it, more patient energy, deeper humility, and a fuller sense of duty and responsibility.

Let us pray, then, for our Revisers and their work. Let us pray that their work may bring a blessing to this Church and Nation, and make wiser unto salvation not only us at home, but all those that speak our common tongue—those countless thousands whose inner and spiritual life the decisions of these Revisers may affect, and whose knowledge

of God's message to mankind their deliberations may be permitted to further. But those results are not yet. That future is still distant. Even with the most prospered issues, a generation must pass away ere the labours of the present time will be so far recognised as to take the place of the labours of the past. The youngest scholar that may be called upon to bear his part in the great undertaking will have fallen on sleep before the labours in which he may have shared will be regarded as fully bearing their hoped-for fruit. The latest survivor of the gathered company will be resting in the calm of Paradise ere the work at which he toiled will meet with the reception which, by the blessing of God the Holy Ghost, it may ultimately be found to deserve. The bread will be cast upon the waters, but it will not be found till after many days.

And it is good that it should be so. Such work as the revision of the noblest Version of the Word of God that this world holds, is not for the fleeting praise or blame of contemporaries, but for the calm judgment of the holy and the wise in distant days and generations yet to come. . . . With such mingled feelings, with these humbly implied aspirations on the one hand, and these chastening remembrances on the other,—with the quickest sense of frailty and weakness, and yet with the consciousness of deepest responsibility, let our Revisers now address themselves to their work, and in the end all may be well. Let us remember that our best and highest powers are vouchsafed to us in this world only for labour while it is day, but let us also verily remember

that such labour, if faithfully bestowed, will abide, for that on which it is to be bestowed is changeless and eternal. ALL FLESH IS GRASS, AND ALL THE GLORY OF MAN AS THE FLOWER OF GRASS. THE GRASS WITHERETH, AND THE FLOWER THEREOF FALLETH AWAY ; BUT THE WORD OF THE LORD ENDURETH FOR EVER.

THE END.

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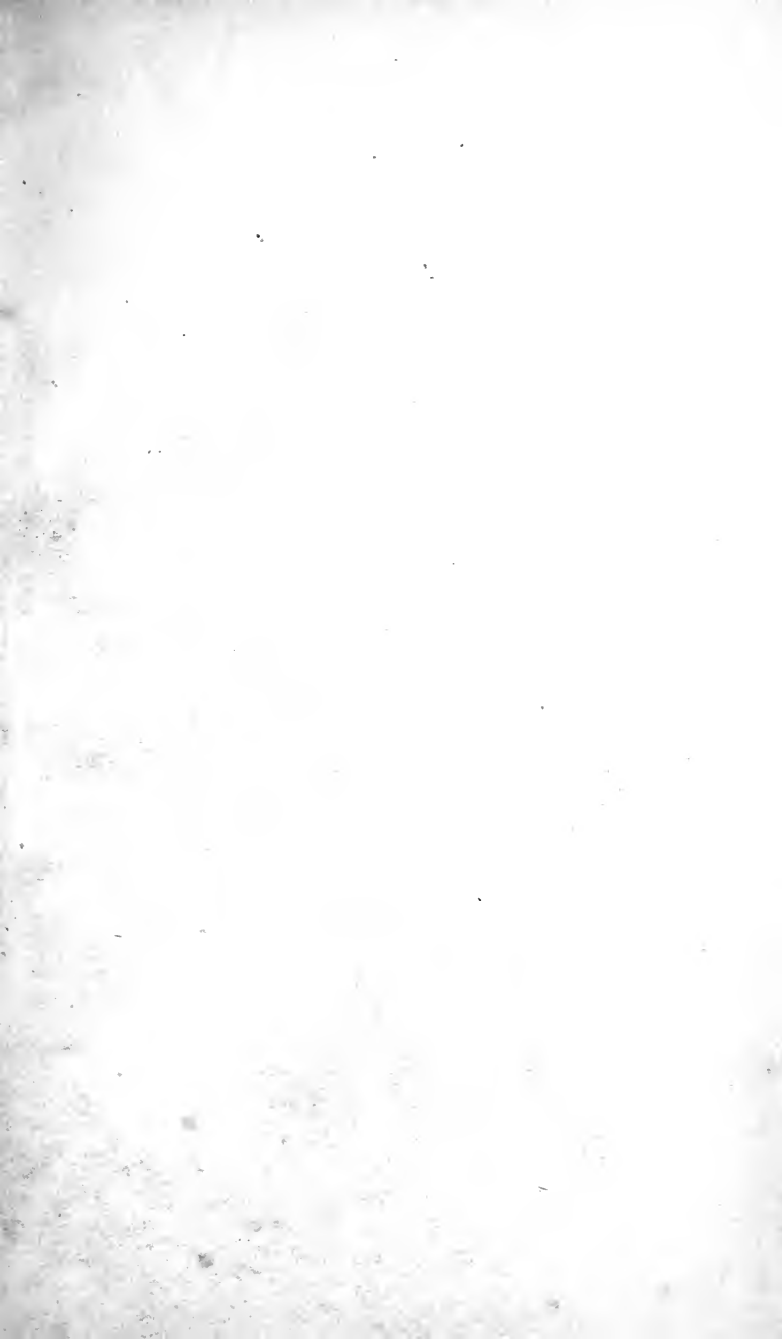
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